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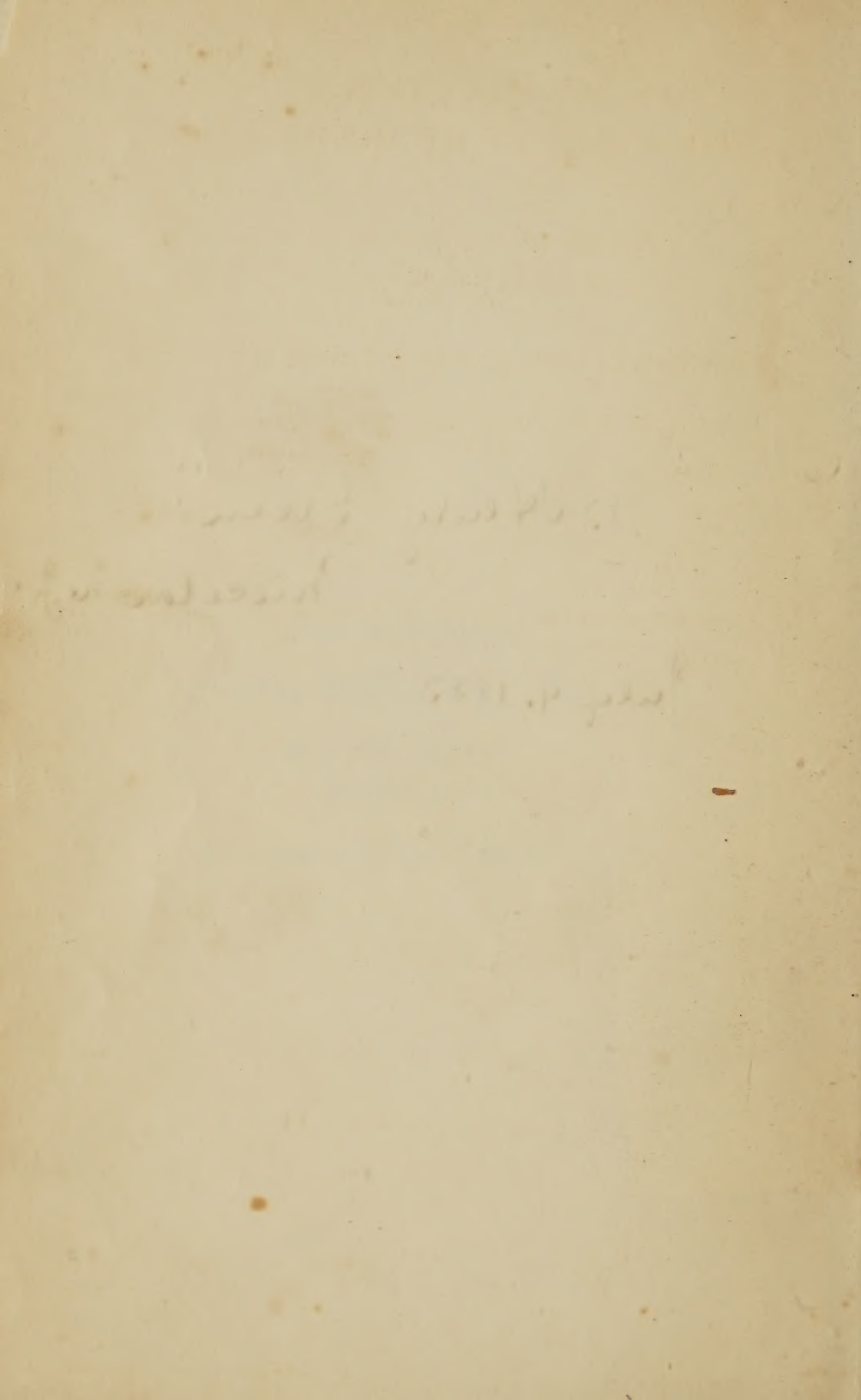
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July 9. 1853



AN INTRODUCTION
TO WRITING HEBREW:

CONTAINING
A SERIES OF PROGRESSIVE
EXERCISES
FOR
TRANSLATION INTO HEBREW.

WITH AN ENGLISH-HEBREW LEXICON,
AND
AN APPENDIX ON THE PAUSE.

FROM THE GERMAN OF A. GRÄFENHAN.

WITH REFERENCES THROUGHOUT TO THE GRAMMARS OF
PROFESSORS STUART AND LEE.



D. A. TALBOYS, OXFORD.

M DCCC XXXVI.

AN INTRODUCTION
TO THE STUDY OF
THE HISTORY OF THE
ENGLISH LANGUAGE

BY
J. R. H. PHILLIPS

ESQ.

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PREFACE.

THE following exercises were published by their author after an experience of their utility in his own private instructions. The German scholar had, however, for some time enjoyed the advantage of excellent compilations to assist him in this part of Hebrew study; but these all laboured under one great defect in supposing a previous acquaintance with grammar, and therefore were of but little service to beginners. For their use, therefore, this work was intended; and it is hoped that this translation of it will not be unacceptable to the English scholar as an assistant in his earliest studies in Hebrew grammar. The author took as the basis of his work the Grammar of Gesenius, and made constant references to that of Ewald; so that it became necessary to take Stuart as the grammatical basis in the translation, whilst the constant references to Dr. Lee render the Exercises adapted to the use of those Hebrew students who prefer his work.

The original arrangement of the work was into three half-year courses, the first ending with Part I. Ex. XXVII of the translation, the second with Part I. Ex. LX, and the third comprising the whole of Part II; but as this translation is intended for the use not only of schools but of beginners generally, this division is here altered.

By referring to the table of contents it may be seen that these Exercises are progressive. In Part I. Ex. I—XXVII, we have exercises on assimilation, change and rise of vowels, on the article and pronoun, the regular noun and verb including verbs with gutturals for radicals. Thus the learner becomes acquainted with all parts of speech, so far as they are regular, in such a manner as to be able to form sentences of them, so that to him there is as it were a life thrown into the language, which acts as a stimulus to him to pursue his study with greater

spirit. The remainder of the first part is employed on the noun *regular and irregular*, the numerals, prepositions, the verbs *regular and irregular* with the exception of the doubly anomalous and defective verbs. The second part takes in a little more of the syntax, as the connection of the adjective with the substantive, the formation of degrees of comparison, the ך locale, ך paragogicum with the imperative, future, and infinitive; and also, in order that the learner may be thoroughly grounded in the grammatical forms of words, offers a repetition of exercises on this subject.

To some persons the exercises on assimilation, the relative יִשְׁמַר, etc., may appear too easy and quite superfluous; but they are introduced from a consideration of the difficulties which are often found on these apparently trifling subjects.

Wherever it was thought that any doubt could arise in the learner's mind, Hebraisms, turns of expression, etc., have been given to the exercises at the foot of the page. Every other requisite information may be obtained from the Lexicon, which is appended to match with the preceding portion, where also the proper names, as far as seemed advisable, have found a close interpretation. For the use of this Lexicon it may be observed, that the learner need not doubt which word to adopt when two or more present themselves, if he will observe which suits the rule of the exercise. For instance, on referring to the word *to despise* he will find תַּעַב and בָּזָה; with the latter he has nothing to do until he becomes acquainted with verbs לָה, and therefore has to choose תַּעַב if the exercise is on verbs with a guttural for their middle radical. Again, the Lexicon is so composed that although the words are placed alphabetically, yet reference is frequently made to a word in which the Hebrew signification is given—thus, “*a bride; see, to be finished;*” because it will there be found in what manner כָּלָה comes to signify a bride.

Oxford, March 7th, 1836.

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HEBREW EXERCISES.

PART I.

I. *On Assimilation.*

(Stuart, §. 107.)

A LIQUID without a vowel can change its sound into that of a consonant which follows close upon it without the intervention of a vowel, so that this second consonant becomes doubled. This doubling of the second consonant is marked out by Daghesh forte (St., § 71 ; Lee, art. 47. 1) ; e. g., **יְהוֹדְבָר** for **יְהוּדְבָר**, and this for **יְהוֹדְבָר**. The letters most frequently assimilated are **נ** and **ל**, more rarely **ד**, **ת**, and **ר**.

EXAMPLES.*

The word¹. The king. The virgin. The corn.
From² the king. Of gold. Of silver. The door.
The prince. From the prince. The year. The

Ex. I. * The examples given are only of the easiest and most frequent cases of assimilation with **נ** and **ל**, and all occur in the use of the preposition **בִּן** (from, out of, etc.) and of the definite article **הַ**.

1) **הַ**, the article, remains without change in all genders and numbers. 2) In Hebrew the prepositions are not joined to any particular cases, as in some other languages, but are prefixed

consolation. The border. From (the³) border. The bread (is) of meal. The step. From the gutter. The pot. Out of folly. The land⁴. From the land⁴. The prayer. The burden. Of linen. The linen. The hero. The night. The king cometh⁵. From the house. The book was written⁶ by Moses. The son and⁷ the daughter. The sea is⁸ great.

II. *On the Gutturals.*

(Stuart, § 58. Lee, art. 109.)

The four gutturals א, ה, ח, ע, with ך, allow of no reduplication, and therefore do not admit Daghesch. In cases where by analogy they ought to be doubled, but are not, the letter omitted by excluding the Daghesch coalesces with the preceding vowel and lengthens it. Thus we have Qamets (ֿ) from Pattahh (ֿ), Zere (ֿ) from Seghol and Hhireq (ֿ and ֿ). But before ח and ה the short vowel remains unchanged.

EXAMPLES.*

From (the) point. The mercy. From (the) city.

without any change in the noun. 3) The words included in brackets () are not to be expressed in the translation. 4) מֶלֶךְ; see the word "Lord" in the Lexicon. 5) כֹּהֵן. Here, once for all, observe the rule that the letters בְּגִדֵּיכֶם at the beginning of a proposition, or after a silent Sheva, have Daghesch lene, Stuart, § 79; Lee, art. 47. 6) Was written, נֶכְתָּב. 7) ך, which is placed before the article. 8) הָיָה.

Ex. II, * The examples in this exercise are mixed with some illustrative of the preceding rule, in order to keep up the attention of the learner.

Out of mercy. The fool. The people. The row.
 From the people. Through heat. The morning
 star. The house. From the house. The praise.
 The palace. The fetter. From the palace. From
 the light. The will. The gate. From the way.
 The violence. From the man. The man. The
 favour. From below. The horse. From heaven
 The proverb. Out of favour. The goldsmiths¹
 and² the merchants³. The Ammorites and the
 Ashdodites. The Hebrews. The woman.

N. B. That part of the grammar which treats of the weak letters (אחרי), on the change of the weak letters, on immutable vowels, on the syllables and their influence on the immutable vowels, on the tone and its changes, and on the pause, must be passed over, since the learner is not supposed to be as yet capable of applying these rules in writing Hebrew.

III. *Change of the Vowels, principally in respect of quantity.*

(Stuart, §§ 130, 131. Lee, art. 95.)

N. B. This exercise contains examples only of the shortening of vowels before the line Maqqeph. St., §§ 88, 89 ; Lee, art. 133.

When two words are joined by the line Maqqeph, the first loses the tone, and instead of its long vowel takes the corresponding short one ; namely, instead of Qamets (ִ) a Pattahh (ַ), instead of Tseri (ֶ) a Seghol (ִ), instead of Hholem (ֹ) and

1) צִדְרִים. 2) רִי see EX. I. 7. 3) רִבְלִים.

→) a Qamets Hhateph (ֿ), and instead of Shureq (״) a Qibbuts (ֿ).

[The words to be joined by Maqqeph are printed in *Italic* characters.]

EXAMPLES.

Nashon son of Amminadab*. There died¹ much people². All the people in³ the camp returned⁴. Elkanah (was) son of Jeroham, son of Elihu, son of Tohu, son of Zuph. Make⁵ with us a covenant. All the fat which (is) upon⁷ the inwards. (The) hand of the Lord will give⁸ good. A large tortoise⁹. Much food. Many men. (The) crown (of the) head. Much blood¹⁰. A perverse heart loveth¹¹ sin¹². Burning lips¹³ and a wicked heart. A faithful man is a fulness¹⁴ of blessings¹⁵. And he pressed¹⁶ upon them¹⁷ greatly. Joseph came¹⁸ to³ Pharaoh. And he interpreted¹⁹ to him²⁰ the dream. There is²¹ corn in²²

Ex. III. * The introduction of the status constructus here cannot be any hindrance to the beginner, in his exercises in the shortening of the vowel before Maqqeph. The examples are of that kind that the learner, even without knowing the construction of the genitive, might translate them correctly, on being told that the genitive in English must be given in Hebrew by the pure form (the nominative).

1) מֵת. 2) Say, people much. 3) אֵל; see Ex. I. 2. 4) שָׁב. 5) בָּרַת. 6) לָנִי. 7) עַל. 8) Will give, יִתֵּן. 9) Say, tortoise large. 10) Comp. 2) 11) אָהַב. 12) This accusative is not to be expressed by any peculiar form. 13) Burning lips, שִׁפְתַּיִם דֹּלָקוֹם. 14) A fulness of, רַב. 15) בְּרָכוֹת, plural of בְּרָכָה. 16) He pressed upon, נִיפֵצַר. 17) Upon them, כֵּם. Comp. Ex. I. 5. 18) בָּא. 19) And he interpreted, נִפְתָּר. 20) לוֹ. 21) יֵשׁ. 22) בְּ, prefixed

Egypt. David (was) *the son of Jesse*. Terah be-
gat²³ Abraham²⁴. The Lord spake²⁵ to³ Moses.

IV. Rise of new Vowels and Syllables.

(Stuart, §§ 136—138. Lee, artt. 106, 107.)

When two letters without a vowel (and therefore written with Sheva) come together at the beginning of a word, the first Sheva (ֿ) is changed, usually into Hhireq (ֿֿ), or, into Seghol (ֿֿֿ), or, Pattahh (ֿֿֿֿ). If the second Sheva be a composite one (ֿֿֿ, ֿֿֿֿ, ֿֿֿֿֿ), the first (simple) Sheva goes over into the short vowel corresponding to the composite one; therefore, ֿֿֿֿֿֿ, ֿֿֿֿֿֿֿֿ, ֿֿֿֿֿֿֿֿֿ; e. g., לֶעָבֶר for לְעָבֶר. This is the case particularly in prefixing the prepositions בֿ (in, at, with), כֿ (as), and לֿ (to, for, and as a sign of the dative). The conjunction וֿ (and), before a Sheva and the letters ב, ג, פ, passes over into וֿ; e. g., and a king, וַיְמַלֵּךְ for וְיַמְלִיךְ. (Stuart, § 152 (c) (4); Lee, art. 173. 3, 4). Words beginning with יֿ (e. g., יְהוּדָה, *Judah*), when preceded by בֿ, כֿ, לֿ, וֿ, drop the Sheva under the יֿ, which letter quiesces (Stuart, § 24. 1, a) into Hhireq (ֿֿ); e. g., בִּיהוּדָה, in *Judah*, for בְּיְהוּדָה. However, with the word יְהוָה (*Jehova*) there is this exception, that Pattahh is always placed for Hhireq; as, for *Jehova*, לִיהוָה, for לְיְהוָה (Stuart, § 119. (c) (1).

immediately to the noun. 23) הוֹלִיד. 24) אֵת. 25) אָמַר.

EXAMPLES.*

In order to¹ lay hand upon². In (the) habitation. He wearied himself³ by⁴ labour. He died⁵ in⁶ old age and weakness. Put thy trust⁷ in⁴ God. And it came to pass⁸ in⁴ the time⁹ of Ahasuerus, that he made a feast¹⁰ at Shushan. Princes¹¹ and kings¹². With⁴ one¹³ hand. As Jerusalem and as Judah. In order¹ to be¹⁴ governor in the land¹⁵. The soul rejoiceth¹⁶ in⁴ the Lord. For¹⁷ the servants¹⁸. Man and woman. Thou searchest¹⁹ after¹⁶ mine iniquity²⁰ and my sin²¹. In thine heart²². As (one) who. Thou²³ and the Lord. As a garment. In the garment. And a garment. For an ornament. In the dust. Wood and stone. At (the) opening. Praise²⁴ the Lord upon⁴ the harp. Horses²⁵ and bulls²⁶. And my members²⁷ are weak²⁸. With

Ex. IV. * These examples are of a mixed kind, so that the prefixes mentioned above might come to stand also before words beginning with a consonant which has a vowel; as, כְּנַעַר, *as a youth*.

1) In order to, לִּ. 2) To lay hand upon, וְשָׁלַח יָד. 3) He wearied himself, וַיִּעֵף. 4) בְּ. 5) מָת. 6) לְ. 7) בְּטַח. 8) וַיְהִי, and it came to pass. 9) יָמֵי, properly, days of. 10) He made a feast, וַעֲשֵׂה מִשְׁתֶּה. 11) שָׂרִים. 12) מְלָכִים. 13) אֶחָד. 14) יְחִיד. 15) Properly בְּאַרְץ, but here it must be בְּאַרְץ; in the first place, because the word is in pause, and secondly, because the form אַרְץ, without any word following, is most in use, especially in connection with the article. 16) גִּילָה. 17) לְ. 18) עֲבָדִים. 19) בִּקְשָׁתָּהּ. 20) Mine iniquity, עֲוֹנִי. 21) My sin, חַטָּאתִי. 22) Thine heart, לִבְבְּךָ, in pause for לִבְבְּךָ: Stuart, § 148; Lee, art. 123, l. 23) אֶתָּה. 24) הוֹדִי. 25) סוּסִים. 26) פָּרִים. 27) יָצְרִי. 28) Are weak, חַלְשִׁי, for חַלְשִׁי on account of the pause.

weeping. With beauty. Ornament and beauty. Keep²⁹ the feast to¹⁷ the Lord. For¹⁷ the sons³⁰ of Levi³¹. Son and daughter. The land is as a³² wilderness.

V. On the Article.

(Stuart, §§ 152 (a), and 162. Lee, art. 180.)

In prefixing the article הַל (*the*) to a noun, three things are to be observed: 1.) the ל is assimilated with the first letter of the noun (see Ex. 1); 2.) the Pattahh under ה (הַ), when the following letter is a guttural or ך, and therefore cannot receive Dagghesh, is changed into Qamets (הֶ); only before ה and ח Pattahh remains (הַ); as, הַחֵיל, *the strength* (see Ex. II.); 3.) if the nouns begin with ה, ׁ, ח, the article is prefixed with Seghol: with the exception of only a very few monosyllabic words; as, הָעָם, *the people*, הָהָר, *the mountain*, which latter word in the plural becomes הַהָרִים. Before א and ר, gutturals which are least capable of reduplication, we always find a Qamets; as, הָאָדָם, *the man*. אָרֶץ, with the article, becomes הָאָרֶץ; comp. Ex. IV. ¹⁵.

EXAMPLES.*

The wise man. Man is¹ dust of² the earth. The

29) שִׁבְרֵהּ. 30) בְּנֵי, from בֶּן, *a son*. 31) Respecting the genitive, see on Ex. III. *. 32) The indefinite article is never translated.

Ex. V. * These examples will also serve as a repetition of the two first exercises.

1) הָיָה. 2) מִן with Maqqeph, therefore מִן.

great mountain³ The way (is) great⁴. The people heard⁴ the Lord. The trespass. The mountains. The oath. The Lord. The father. The anointed. The summer. The maid servant. The day. The burden. The earth. The ring. The dust. The smoke. The man does⁵ a favour. The strength is small. The lance. The bath. The heat. The violence. The mouth. The Lord ruleth⁶ over the heavens. The stream. The Jordan. The Lord said⁷ to⁸ Satan. The locust. The palmer-worm. The fly and the caterpillar have eaten⁹ the¹⁰ remainder. The life. The cattle. Creeping things. The birds. The stag. The fallow deer. The wild goat. The stork. The pelican. The owl. The upupa. The day (is) yet high¹¹.

VI. *The prepositions ב, כ, ל, with nouns which have the article.*

(Stuart, § 152 (a) Note. Lee, art. 174, 9.)

When the prepositions ב, כ, ל, come before the article, the ה of the article falls away, and its vowel only remains. In this the rules laid down for the last exercise are strictly observed; e. g., *in the heaven*, בַּשָּׁמַיִם, syncopated from בְּהַשָּׁמַיִם. But after the conjunction ו, ה always remains; e. g., *and the word*, וְהַדָּבָר, not וְדָבָר.

3) The mountain the great. 4) Heard, שָׁמַע לְ. 5) עָשָׂה. 6) מָשַׁל. 7) אָמַר. 8) אֵל, with Maqqeph. 9) אָכְלֵי. 10) The accusative has nothing to distinguish it. 11) Say, yet high (גָּדוֹל) the day.

EXAMPLES.

And he spake¹ to² the king. He speaks³ as a friend to me⁴. Upon⁵ the mountains⁶. As the night. On the day. In⁷ the row. They shall not stand⁸ in the judgment before the Lord. In the land. The Lord sitteth⁹ in the heaven. The cattle dieth¹⁰ like man. Moses led¹¹ the¹² people in the wilderness. I have given¹³ corn to¹⁴ the righteous¹⁵. Three towns¹⁶ are on this side of¹⁷ the Jordan. He will cast them¹⁸ into the fire. The Lord hath not given me over¹⁹ unto²⁰ death. To²¹ the upright there ariseth²² light in darkness. He put on²³ cursing as a garment: and it is come²⁴ like water into his bowels, and like oil into his bones²⁵. A thousand years²⁶ in thy sight²⁷ (are) as a watch in the night. Man passeth away²⁸ like grass. The Lord hath set²⁹ a tabernacle for the sun in³⁰ the heavens.

Ex. VI. 1) And he spake, וַיִּשְׁאֶר. As this form will be of frequent occurrence in these exercises, it will be well for the learner to impress it on his memory, although he might not be able to analyze it. 2) לְ. 3) אֵלַי. 4) אֵלַי, in pause for אֵלַי. 5) בְּ. 6) הָהָרִים; see Ex. V. 7) They shall not stand, לֹא יִקְוּמוּ. 8) וְשָׁב. 9) מְנַחֵם. 10) חָבִיט. 11) אֶת, the sign of the accusative, is to be joined by the line Maqqeph (Ex. III.) to the substantive, which also takes the article. On עִם with the article, compare Ex. V. 12) I have given, נָתַתִּי. 13) לְ. 14) The accusative does not here take any sign. 15) Three towns, שְׁלֹשׁ עָרִים. 16) He will cast them, וַיִּפֹּלֵם. 17) Hath not given me over, לֹא נָתַתִּי. 18) לְ. 19) Ariseth, יָרָח. 20) He put on, לָבַשׁ. 21) And it is come, וַתָּבוֹא. 22) Bones, עֲצָמוֹת. 23) A thousand years, אֶלֶף שָׁנִים. 24) i. e. in thine eyes, בְּעֵינַי. 25) חָלַף. 26) Hath set, שָׁם.

VII. *Personal pronouns, or, pronouns separable.*

(Stuart, § 164. Lee, art. 145.)

The personal pronouns are used for the nominative, (the exceptions are given in the syntax,) and are called separable because they do not, as the pronominal suffixes, form one word with a noun or verb, but stand separately in their own forms: their use is either to add emphasis, or to denote opposition to some other person.

EXAMPLES.*

I, I have set¹ my king² on Sion. My son³ (art) thou⁴, I, I have begotten thee⁵. Thou, Lord, art a shield for me⁶. The daughter⁷ of Bethuel (am) I. Behold I stand⁸ by⁹ the well of water. Ye (*femin.*) shall not go¹⁰ to the temple. We know¹¹, Lord, thy commandments. He (it was) who killed¹³ the man.

Ex. VII. * Wherever in English the pronoun is repeated, it must be expressed in Hebrew.

1) I have set, נָסַכְתִּי. 2) My king, מֶלְכִּי. 3) My son, בְּנִי. 4) Observe. When the substantive verb *to be* (*esse*) occurs in connection with a personal pronoun, the Hebrew generally omits the verb, and uses only the pronoun. The substantive verb may even be omitted, where the pronoun is not required for the sake of perspicuity. 5) I have begotten thee, יָלַדְתִּיךָ. 6) For me, i. q. about me, בְּעֲדִי. 7) בָּרָךְ, to be joined by Maqqeph to the word following. 8) i. e. I standing; נִצָּב, standing. 9) עָלַי. 10) Shall not go, לֹא־תֵלְכְנָה. 11) יָדַעְנִי. 12) Thy commandments, מִצְוֹתַיִךְ. 13) Killed, הָמִית.

They (are) daughters¹⁴ of Canaan. He (is a) son¹⁵ of Jacob. They (are) sons¹⁶ of Israel. Ye, sons of Israel, shall see¹⁷ God. We, (O) God, will come¹⁸ to thee¹⁹. He said to her²⁰, whose daughter²¹ art thou? Where²² shall we dwell²³.

VIII. *On the Pronoun demonstrative.*

(Stuart, § 167. Lee, art. 176.)

The pronoun demonstrative is: Sing. masc. **זֶה**, *this*, fem. **זֹאת** (**זֹה**, **זֹה**) *this*, comm. **זוּ** (only in poetry). Plural **אֵלֶּה**, more frequently **אֵלֶּהָ**, *these*. The fem. **זֹאת** is frequently found where we should use the neuter.

EXAMPLES.

Who¹ hath required² this at thine hand³. These (are) the generations⁴ of Noah. Lo, this have we searched⁵, so⁶ it⁷ (is). To thy seed⁸ will I give⁹

14) Daughters of, **בְּנוֹת**, (Canaan). 15) **בֶּן**, to be joined by Maqqeph to the word following. Respecting the change of vowel, see Ex. III. 16) Sons **בְּנֵי** of (Israel), as in the preceding example. 17) Shall see, **יִרְאֶה**. 18) Will come, **בָּרָא**. 19) To thee, **אֵלֶּיךָ**. 20) He said to her, **וַיֹּאמֶר אֵלֶיךָ**. 21) Whose daughter? **בֶּת־מִי**. 22) **עַל־מָה**. 23) Say, where (**עַל־מָה**) we dwelling? **יֹשְׁבִים**, dwelling.

Ex. VIII. 1) **מִי**. 2) **בִּקֵּשׁ**. 3) Thine hand, **יָדְךָ**; as to how **כֵּן** is to be prefixed, see Ex. I. 4) **דּוֹלֵרוֹת**. 5) We have searched, **חִקְרָנִי**. 6) **כֵּן**, with Maqqeph. But the Tseri of this **כֵּן** cannot be shortened. 7) Prop. **חַיֵּה**, but on account of **זֹאת**, here the feminine, **חַיָּה**. 8) To thy seed, **לְצֶרְעֶךָ**, the prefix **ל** (to) is the sign of the dative. 9) Will I give, **אֶתֵּן**.

this¹⁰ land. This¹⁰ people dwelleth¹¹ in Egypt. This¹⁰ mountain (is) holy. One shall say¹², I (am) the Lord's¹³; and another shall call himself* by the name of Jacob. These (are) sons of Israel¹⁴, those (are) daughters of Canaan¹⁴. This I spake¹⁵ before God.

IX. *The Pronoun relative.*

(Stuart, § 168. Lee, art. 177.)

The pronoun relative **אֲשֶׁר**, *who, which*, remains without any change in gender or number.

EXAMPLES.

The book which¹ he has written². The tree which the man has felled³. The woman, whom I have seen⁴. The righteous⁵ who love⁶ God. The day which shall come⁷. The daughters⁸ which she bare⁹. The word which the Lord spake¹⁰. This (it was) which the father hath done¹¹. The girdle

10) The pronoun with the article repeated is frequently put after the substantive;—the land the this. 11) **יָשַׁב**. 12) **יֹאמַר**. 13) The Lord's **לַיהוָה**; comp. Ex. IV. The prefix **לְ**, as in **לְיִצְחָק**, contains the idea of approaching, of belonging to, which also exists in the dative. * **יִקְרָא**. 14) See Ex. VII. ¹⁶, and ¹⁴. 15) I spake, **אָמַרְתִּי**.

Ex. IX. 1) The accusative, which might be distinguished by an **אֶת** prefixed, is also left without this sign. 2) He has written, **כָּתַב**. 3) He has felled, **גָּמַל**. 4) I have seen, **רָאִיתִי**. 5) Plur., **אֲדִיקִים**. 6) **אֲהַבִּי**. 7) Shall come, **יָבֹא**. 8) Plur., **בָּנוּת**. 9) She bare, **יָלְדָה**. 10) **אָמַר**. 11) Hath done, **עָשָׂה**.

which thou hast bought¹². God sheweth¹³ the way which we shall go¹⁴. The heathen who fear not¹⁵ the Lord¹⁶. He heard¹⁷ the words¹⁸ which thou spakest¹⁹ unto me²⁰.

X. *The Pronoun interrogative.*

(Stuart, § 170. Lee, art. 178.)

The interrogative pronoun, **מִי** *who* ? masc. and fem., and **מָה** *what* ? neut., undergoes no further changes ; only, instead of **מִי**, **מֶה** is used whenever the article would become **הַ** ; comp. Ex. V. : and before the line Maqqeph, **מָה** becomes **מַה־** ; comp. Ex. III.

EXAMPLES.

And Isaac said¹, who (art)² thou ? and he said, I (am) Esau. And he saw³ the children⁴, and said, who (are) these⁵ ? And he said, who (art) thou ? and she said⁶, I (am) Ruth, thine handmaid⁷. What (is) thy name⁸ ? Who can understand⁹ (his) errors¹⁰ ? What said¹¹ the Lord to Abraham ? Why¹²

12) Thou hast bought, **קָנִיתָ**. 13) **הִגִּיד**. 14) We shall go, **נֵלֵךְ**. 15) They fear not, **לֹא־יִרְאוּ**. 16) The accusative is to be expressed by **אֵת** with the line Maqqeph. For the change of vowel, see Ex. III. 17) **שָׁמַע**. 18) **דְּבָרִים**, plur. of **דָּבָר**. 19) Thou spakest, **אָמַרְתָּ**. 20) To me, **אֵלַי**, in pause for **אֵלַי**.

Ex. X. 1) Ex. VI. ¹. 2) Ex. VII. ⁴. 3) And he saw, **וַיִּרְאֵהוּ**. 4) Accus. *the children*, **אֶת־בְּנָיִם**, or, **אֶת־הַיְלָדִים** from **יָלַד**, *a son*. 5) Ex. VIII. With the article. 6) And she said, **וַתֹּאמֶר**. 7) Thine handmaid, **אֲמָתִיךָ**, in pause for **אֲמָתֶיךָ**. 8) Thy name, **שְׁמֶךָ**, from **שֵׁם**, *a name*. 9) **יָבִין**. 10) Plur., **שְׁגִיאוֹת**. 11) **אָמַר**. 12) Properly an expression of surprise, and to be rendered by **בְּמַה**, as the Latin, *quid vero* ? and Greek, *τί δέ* ;

do the waters swell¹³? Who is lord over us¹⁴? What has the man done amiss¹⁵? What doth the friend require¹⁶? Who will go¹⁷ to¹⁸ the mountains¹⁹? What hath this²¹ man engraven²⁰? Why anointest thou²² this²¹ king? What (is) this²³? speak²⁴! What doth Moses desire²⁵? What does the friend wish²⁶? What must be done²⁷ with¹⁸ the queen? What said¹¹ Samuel to you²⁸? Thou shalt know²⁹ who will come³⁰ to-day.

XI. *On the regular Noun, which is declined without any change of vowel.*

MASCULINES AND FEMININES IN THE DUAL AND PLURAL.

(Stuart, §§ 325, 326, 328. Lee, artt. 138—140.)

EXAMPLES.

Rulers. Mountains. Princes. Laws. Songs of praise. Scarlet garments. The sea-monsters. The wells. The Hebrew women. The kingdoms. The generations. The year. Two¹ horses. Two seers. Cooks. Two cooks. Good men². Good laws. Gracious masters³. Two asses. Two cooks and two cupbearers. Presents. Bullocks. Two voices.

13) בָּצָרָהּ. 14) Say; who (is) lord to us?—to us, לָנוּ. 15) Has done amiss, אָשָׁם. 16) בָּעָה. 17) Will go, יֵלֵךְ. 18) בְּ. 19) הָרִים, plur. of הָר. 20) Has engraved, חָקַק. 21) Respecting the position of the demonstrative, see Ex. VIII. 10. 22) Thou anointest, רָשַׁנְתָּ. 23) Ex. VIII. 24) דַּבְּרִי. 25) אָנִי. 26) חָפֵץ. 27) Say, what (is) to do;—to do, לַעֲשׂוֹת. 28) לָכֶם. 29) Thou shalt know, יָדָעַ. 30) יָבוֹא.

Ex. XI. 1) The number *two* must be rendered by the dual. 2) Plur. אֲנָשִׁים from אִישׁ; say, men good. The adjective, according to the rule, is placed after the substantive. 3) אֲדוֹנִים, plur. of אֲדוֹן.

Two walls. Two bullocks. Voices. Walls. Two princes. The flames. Heroes. Two heroes.

XII. *The construct state.*

(Stuart, §§ 332—335. Lee, art. 143.)

The word which, in Latin or Greek, would be in the genitive, remains unchanged, and is pronounced in close connection with the preceding noun : whence it follows, that the tone rests on the last word, and the form of the first is shortened. The changes are :

1. Instead of the plural and dual terminations םִי־ and םִי־, the construct form has יִי־.
2. Of the feminine terminations, the singular םִי־ is changed into םִי־, the plural form םִי־ remains.
3. Nouns in םִי־ retain םִי־ in the construct state ; but the termination יִי־ becomes יִי־, as, יִי־, *life*, construct form, יִי־.

EXAMPLES.*

The¹ horses of the father. The man of the shield.

Ex. XII. * The examples are such that they form the construct state without any change of vowel, and in the singular, therefore, the construct state of the masculines is not different from the absolute state.

1) Of two words in the construct state, the second usually has the article whilst the first is without it, although the second never has it except the demonstrative force of the article is to be expressed. Stuart, § 412 (a) ; Lee, art. 224. 8.

The garment of the brother, and the garments of the mother. The psalms of David. The princes of the land. The dominions of the kings². The refuge of sinners. The laws of the upright. The lily of the field and the fig-tree of the plain. The ploughers of the field³. The two songs of the king. The desire of the friend (*fem.*). Information of the theft. The purse of gold. The witnesses of the oath. The two heroes of the war. The plane-trees of paradise. The light of heaven. The rivers of Egypt. The upper chamber of the palace. The plants of the plantation. The mantle of the king.

XIII. *Mode of expressing the relations of Dative, Accusative, and Ablative.*

(Stuart, §§ 426, 427, 430.)

Since the Hebrew has no declension or terminations of case, it expresses the relations of the oblique cases of other languages by means of prepositions; namely, that of the dative by לְ, of the accusative by אֶת (with Maqqeph, אֶת־), and of the ablative by מִן (*from, out of*), or, בְּ (*in, at,*) and other prepositions.

Remark.—This rule, which is generally inserted in the syntax, must be introduced thus early, otherwise the learner will be kept too long from practice in the oblique cases. Since the preposition מִן has already been made familiar to him in the first exer-

2) מְלָכִים, plur. of מֶלֶךְ. 3) To be rendered by the dual.

cise, examples will be here given for practise in the dative and accusative only. The prepositions do not cause any change in the noun with which they are placed, as is the case in Latin and other languages.

EXAMPLES.*

In the beginning God created¹ the² heaven and the earth. God made³ the firmament of heaven, and the sun, and the moon, and the stars⁴. And God saw⁵ the light, that it was good⁶. And God called⁷ the light day, and the darkness night. And he called the firmament heaven, and the dry land earth, and the flowing together of the waters sea. And God created¹ the whales and every⁸ soul⁹ of life, and all birds, and all creeping things. Fill¹⁰ the land. The Lord loveth Israel, and also Israel loveth¹¹ the Lord. I have given¹² you¹³ every herb for food. The woman gave¹⁴ to the man of the fruit of the tree. And God saw every thing¹⁵ that

Ex. XIII. * When it is not expressly mentioned to the contrary, the accusative must be expressed by **את** with Maqqeph.

1) **בָּרָא**. 2) **את** without Maqqeph. 3) Made, **עָשָׂה**. 4) Plur. **כּוֹכָבִים**. 5) And saw, **וַיֵּרָא**. 6) Say, that good (it was). 7) And he called, **וַיִּקְרָא**. 8) **כָּל**. If **כָּל** is to be placed before a substantive, it must be used after **את**; thus, **את-כָּל**. If the article is to be inserted, it must be put with the noun; e. g. *the whole earth*, **כָּל-הָאָרֶץ** not **הָאָרֶץ-כָּל**, because **כָּל** is originally a substantive (*totality, the whole*), and, agreeably to what has been said in Ex. XII. ¹, does not take the article in the construct state. 9) **כָּפַשׁ** and **פָּרִי** remain unchanged in the construct state of the singular. 10) **מָלֵא**. 11) **אָהַב**. 12) I have given, **נָתַתִּי**. 13) **לָכֶם**. 14) **נָתַתָּה**. 15) Also **כָּל** can take **את** as a sign of the accusative.

he had made. I have seen¹⁶ the garden which he has planted¹⁷. The earth (belongeth) to the Lord. God sheweth³ mercy to David. The river Pison compasseth¹⁸ the whole⁸ land of Havilah¹⁹.

XIV. *The regular Noun (which suffers no change of vowels) with suffixes.*

(Stuart, § 336. Lee, art. 145, 5, etc.)

EXAMPLES.

Thy whip. Our whip. Thy strife. His voice. Your (*masc. pl.*) whip. My thorn. Your (*masc. pl.*) thorn. Thy (*fem.*) voice. Thy (*fem.*) thorn. Your (*fem. pl.*) voices. His thorns. Your (*masc. pl.*) voices. Your (*fem. pl.*) whips. Your (*masc. pl.*) contentions. Our rows. Their (*masc.*) horses. His bullocks. Thy mantle. Our refuge. His seed. Their laws. My wisdom. Your wells. Her wells. His purse. Our bed. Your mantles. Their (*fem.*) chain. Their (*masc.*) chain. Her chain. Their (*masc.*) chains. From his mantle. Out of our bottle. In his prayer he praised¹ the Lord. The woman came² from her booth. Through³ your subtilty I (am) poor. In thy joy shalt thou die⁴. My curses fall⁵ upon thee⁶. Thy (*fem. sing.*) wounds (were) great⁷.

16) I have seen, רָאִיתִי. 17) נָטַע, he has planted. 18) סָב. 19) With the article; proper names do not usually take the article. Stuart, § 413 (1); Lee, art. 221 (3.)

Ex. XIV. 1) He praised, הִלְלֵה. 2) בָּאָה. 3) בָּ. 4) Thou shalt die, תָּמוּת. 5) נָפַלִי. 6) Upon thee, עָלֶיךָ. 7) גדולות, גדולות.

ON THE REGULAR VERB.

(Stuart, §§ 171—222. Lee, artt. 182—197.)

KAL.

(Stuart, §§ 181, 194—202. Lee, artt. 188—192.)

XV. *On the Præterite Kal.*

(Stuart, § 194. Lee, art. 188.)

EXAMPLES.*

The princes went¹ into the palace. They sent seven thousand² camels³. Thou Lord, thou triest^{**} the heart. Thou visitest the brother. Thou hast torn his yoke⁴ from off⁵ thy neck. Thou pitchest the ark from within and from without with pitch. Asenath bare to Joseph, Manasseh and Ephraim. Ye polish the iron. I do not trust in oppression and robbery. Trust in the Lord, and pour out your hearts before him⁶. I have poured out the anger. The soul remembers God. Think not

Ex. XV. * Several verbs with gutturals occur in this exercise, yet only in forms which suffer no change of vowels in consequence.

1) Here observe, once for all, that the Hebrews express our imperfect, perfect, pluperfect, and even our present, by their perfect. Cases in which the Hebrews also make a finer distinction belong to the syntax. 2) Seven thousand, שֶׁבַע אֲלָפִי. 3) Plur. גִּבְרִיִּים, from גִּבְרִי. **) See Ex. XIII. 4) His yoke, עֲלֵי. 5) מֵעַל. 6) Before him, לִפְנֵי.

upon the kindness⁷ which I have shewn⁸ to you⁹.
Ye have spoken good. The kings¹⁰ sit upon¹¹ the
throne. The queen rejoiceth over¹¹ gold and
silver.

XVI. *Infinitive Kal.*

(Stuart, §§ 195, 196, 212 (2) and (3). Lee, art. 190, 6—8.)

The infinitive has two forms, called its absolute and its construct state. The absolute form occurs only when the infinitive is used as an accusative absolute, i. e. adverbially, and when in Latin we should have the gerund in *do*; e. g., שְׁאַל שְׁאַל, *interrogando interrogavit*. In all other cases we find the apocopate form; e. g., to write, כָּתַב.

EXAMPLES.

They went to* sharpen the share. The sons of¹ Jacob came² to³ Joseph to buy corn. The vine-dresser has pruned⁴ the vineyard. He goes to prune the vineyard. The father died⁵ in the weeping. He commanded⁶ to think upon. The king subdued⁷ the enemy. They came² in order to subdue the enemy. And David arose⁸ in order

7) Accusative. 8) I have shewn, עָשִׂיתִי. 9) לָךְ. 10) Plur. מְלָכִים, from מֶלֶךְ. 11) עַל.

Ex. XVI. * To, i. e. in order to, לְ with an infinitive. This לְ is to be prefixed according to the rule given in Ex. IV. 1) The sons of, בְּנֵי, construct state of בָּנִים, plur. of בֶּן. 2) בָּאוּ. 3) לְ with the line Maqqeph. Ex. III. 4) i. e. pruning (*infn. absol.*) he has pruned. 5) וָיָמָת. The (־) under the מ is Qamets Hhateph. 6) צִוָּה. 7) The construction as in 4. 8) וָיָסַד. The (־) under the ס is Qamets Hhateph.

to dwell in Jerusalem. He hath ceased⁹ to hide the face. He keepeth⁷ truth. Cease¹¹ from keeping anger¹². God judgeth⁷ the people. God cometh¹³ to judge the children¹⁴ of Israel.

XVII. *Imperative Kal.*

(Stuart, §§ 201, 212 (5). Lee, art. 191.)

The imperative is the same in sound with the infinitive construct, but forms a feminine and a plural. There is no third person to the imperative, nor an imperative to the passive voice (the exceptions must be learnt from the grammar), but these are supplied by the future.

EXAMPLES.

Buy us¹ some² corn. Tremble, inhabitants³ of the land. Gather the children*. Write to the Jews as (is) good in your⁴ eyes; and seal (it) with the king's seal. Trust in the Lord, and pour out the heart before him⁵. Hear my voice, daughter of the king. Daughters⁶ of Israel, think of the house of God. Pursue the enemy⁷. Ye women

9) חָדַל. 10) Ex. XIII. 11) הִתְרַחֵף. 12) The Hebrews retain with the infinitive the cases governed by the verb: therefore, 'anger' must be rendered by an accusative. 13) בָּא. 14) בָּנִי, construct state of בָּנִים, and to be joined by Maqqeph to the word following. Cf. 1).

Ex. XVII. 1) לָנִי. 2) בָּעֵט. 3) יֹשְׁבִים, construct state יֹשְׁבֵי. *) עוֹלָלִים. 4) Your eyes, עֵינֶיכֶם, from עֵין. 5) Before him, לְפָנָיו. 6) בָּנוֹת, construct state, בְּנוֹת. 7) אֹיְבִים, from אֹיֵב.

assemble the sons⁸. Pursue, women⁹, the wicked. Praise God! Remember, Lord, the reproach of thy servant¹⁰. Recompense thy servant. Remember me¹¹, Lord of Hosts.

XVIII. *Future Kal.*

(Stuart, §§ 197, 198, 200, 212 (4.) Lee, art. 189.)

The future [by Lee called *the present*] of transitive Kal (i. e. with Pattahh, e. g., כָּתַב, is formed with Hholem (יִכְתֹּב), of intransitive Kal (i. e. with Tseri or Hholem, e. g., קָטַן, יִגְדֹּל, with Pattahh (יִקְטֹן, יִגְדֹּל).

EXAMPLES.

Mine enemy will sharpen his eyes¹ upon me². Joseph shall sell the corn to the Egyptians. I will pursue and kill the enemy. I will pour out the soul before the Lord. The king will be very wroth. They shall not deal out bread. Thou shalt sharpen the sword. Ye shall dwell in heaven. I will subdue the enemy³. Thou, woman, shalt prune the vineyard. We will lament the man. Ye daughters⁴ of Israel shall remember God. God will remember all men⁵. I will dwell in the house of God. I will hide the face before God. Ye sons⁶ of Canaan shall lament the wickedness.

8) כָּנִים, from כָּן: 9) נָשִׁים, from the sing. אִשָּׁה. 10) Thy servant, עַבְדְּךָ, in pause עַבְדְּךָ; from עָבַד. 11) לִי to be joined by Maqqeph to the preceding word.

Ex. XVIII. 1) His eyes, עֵינָי. 2) Upon me, לִי. See Ex. XVII. ¹⁰. 3) Ex. XVII. ⁷. 4) Ex. XVII. ⁶. 5) All men, אֲתֵּי-כָל-אָדָם. 6) Ex. XVI. ¹.

XIX. *Participle Kal.*

(Stuart, §§ 202, 212 (6) (7). Lee, art. 192.)

The Hebrews frequently use the participle where other languages employ a finite mood, or a proposition with the pronoun relative.

EXAMPLES.

Zillah bear Tubalcain, who¹ polished all kinds of instruments and iron. God (is²) a righteous judge³. Every creeping thing that creepeth upon the earth was destroyed⁴. A man of wickedness (is one) who winketh with his eyes⁵ and speaketh with his feet⁶. Ahasuerus ruled⁷ from India unto Ethiopia. The king ordered⁸ that⁹ every man should rule in his own house¹⁰. Hege was¹¹ chamberlain¹² of king Ahasuerus, and keeper¹³ of the women. Thou (art he) that subdueth the people. He (it is) who pursues the king. Thou, Lord, art blessed¹⁴ among¹⁵ the children¹⁶ of Israel. The enemy that troubleth you¹⁷. He pursueth¹⁸ the man.

Ex. XIX. 1) The relative pronoun in this exercise is not to be rendered by **אֲשֶׁר**, but to be omitted, and the verb belonging to it to be put in the participle. 2) See Ex. VII. 4. 3) i. e. judging right. 4) Was destroyed, **וַיִּשְׁמַד**. 5) Ex. XVIII. 1. 6) His feet, **רַגְלָיו**. 7) i. e. he, a ruler; Ex. VII. 4. 8) **צִוָּה**. 9) That, should be, **לִיהְיוֹת**. 10) This house, **בֵּיתוֹ**. 11) **הָיָה**; see Ex. VII. 4. 12) **בָּרִים**, construct state **בָּרִים**. 13) By the participle. 14) By the part. pass. (Pual) of **בָּרַךְ**. 15) **בְּתוֹךְ**. 16) Ex. XVI. 1. 17) **אֶתְּכֶם**. 18) i. e., he (is) pursuing.

XX. *Niphal*.

(Stuart, §§ 182, 213. Lee, artt. 183, 1—3, 193).

Niphal has generally a *medial* (reciprocal) signification; but also frequently a *passive* one. Verbs which have no Kal, have in Niphal an *active*, or *neuter* signification, and are, as it were, *deponents*.

EXAMPLES.

Thy words¹ are sweet as honey. Their judges² are thrown over³ a rock, in order that⁴ they may hear⁵ my words⁶ that they are good⁷. I shall be destroyed, I and my house⁸. The soul that blasphemeth⁹ shall be rooted out from among* the people. The king's scribes¹⁰ were called, and there was written to all people according to all that¹¹ Haman had commanded¹². A writing, written in the name¹³ of the king, is not¹⁴ to revoke¹⁵. The prophet will prophecy peace. His kingdom shall be broken and divided¹⁶ to¹⁷ the four¹⁸ winds of heaven. I have broken his heart¹⁹. All your

Ex. XX. 1) Thy words, אִמְרֵיךָ. 2) Their judges, שֹׁפְטֵיהֶם. Respecting the interpretation of this verse, see Simonis' Lexicon, v. שָׁמַט. 3) בִּידֵי, from יָד and בָּ (a hand). 4) וְ. 5) שָׁמַע is a verb Lamedh Guttural, but in this form is quite regular. 6) My words, אִמְרֵי. 7) That they are good, בִּינְעָמִי. 8) My house, בֵּיתִי. 9) גִּדְּפָה, fem., because נֶפֶשׁ (soul) is a fem. *) מִקְרָב. 10) Scribes of, סֹפְרֵי, from סָפַר. 11) כָּל-אִשָּׁר. 12) מִן. 13) שֵׁם, also in the construct state. 14) Is not, אֵין. 15) To revoke, לְהַשִּׁיב. 16) And will be divided, וְתִחַד. 17) לְ. 18) עֲרֵבָע; the article is not to be expressed in Hebrew. 19) His heart, לְבָבוֹ.

ways²⁰ are not hidden from me²¹. Your iniquity²² is not hidden before me. The earth shall be corrupt before God, and²³ it shall be filled with²⁴ wickedness.

XXI. *Piel and Pual.*

(Stuart, §§ 183, 184, 214, 215. Lee, artt. 183, 4—6, 194).

Piel has usually the causative signification of Kal; hence the English “*to cause*,” may frequently be rendered by this form. It also frequently bears the signification of Kal, or is an intensive of Kal. The Pual has the passive signification of Piel.

EXAMPLES.

My lips¹ speak purely². A mouth which speaketh³ great things⁴. The Lord buildeth⁵ Jerusalem, and will gather together the outcasts⁶ of Israel. Thy tongue⁷ deviseth⁸ mischiefs; like a sharp⁹ razor, working¹⁰ deceitfully¹¹. I have gathered you¹² together, and blown upon you¹³ with the fire¹⁴ of

20) Your ways, **דְּרָכֶיךָ**, from **דָּרָה**. 21) Before me, **מִלְפָּנַי**.
22) Your iniquity, **עֲוֹנֶךָ**. 23) **ו** followed by Daghes. 24)
The simple accusative.

Ex. XXI. 1) My lips, **שִׁפְטַי**. 2) To be pure, **בָּרַר**; use the pass. part. Kal. 3) Use the participle; comp. Ex. XIX. 4) Great things, **גְּדֹלָהּ**. 5) **בִּנְיָה**, construct state of **בֹּנֶה**, (*a builder, founder*). 6) Construct form **גְּדֻלָּהּ**, from **גְּדֻלָּה**, plur. **גְּדֻלִּים**. 7) Thy tongue, **לְשׁוֹנְךָ**. 8) **תַּחֲשֹׁב**. 9) Part. Pual. 10) Working, **עֹשֶׂה**. 11) **רַמְיָה**. 12) **אִירְכֶם**. 13) Upon you, **עָלֵיכֶם**. 14) **אֵשׁ**, and thus also in its construct state.

mine anger. Behold! a great wind, which brake³ in pieces the rocks¹⁵, (was) before the Lord. The eyes of all¹⁶ shall wait upon thee¹⁷. Sanctify the congregation. I wait for thy salvation, O Lord. I also am formed¹⁸ out of the clay, as thou¹⁹. The waters shall extend themselves greatly over the earth. The wind brake in pieces the rocks¹⁴ before the Lord. He came²⁰ leaping²¹ and dancing²².

XXII. *Hiphil and Hophal.*

(Stuart, §§ 185, 186, 216, 217. Lee, artt. 183, 7, 8, 195.)

Hiphil is still more frequently than Piel the *causative* of Kal, and sometimes also it is *intransitive* and *neuter*; e. g. הִצְלִיחַ, *to cause to be prosperous*, and, *to be prosperous*. Hophal is the passive of Hiphil.

EXAMPLES.

Lo it is I¹ who have hardened² the heart³ of the Egyptians. Joseph was⁴ governor over the land: he it was⁴ who⁵ sold (corn) to all⁶ the people. And the woman said⁷ to Joab; behold, his head shall be thrown⁸ over⁹ the wall. Thou¹⁰, thou art cast out

15) סָלַעַם, from סָלַע. 16) The eyes of all, עֵינֵי-כָל. 17) Upon thee, אֵלֶיךָ. 18) Pual. 19) As thou, כַּמֹּד. 20) בָּא. 21) פָּזַז, to leap; use the part. Piel. 22) כָּרַר, Pilpael; use the part. Pilp.

Ex. XXII. 1) Lo it is I, הִנְנִי. 2) Piel. 3) לָב, and thus in its construct form. 4) הוּא, Ex. VII. 4. 5) Ex. XIX. 1. 6) On כָּל, see Ex. XIII. 8. Here the sign of the dative is not attached to the second noun as the article is, but to כָּל-; therefore לְכָל-הָעָם. In the same manner also מִן, אֶת, בְּ, לְ, etc., are joined to כָּל. 7) And she said, וַתֹּאמֶר. 8) Hophal. 9) בָּעַר. 10) Personal pronoun. Ex. VII. *.

of thy grave as an abominable¹¹ branch. I destroy your high places. Ye¹⁰, ye are departed¹² out of the way, and cause many* to stumble (who live) in the law. Blessing upon¹³ the head that selleth corn! Thou knowest all my ways¹⁴. The fire layeth waste¹⁵ the dwelling¹⁶ of the sanctuary. God is exalted¹⁷ in his power. With¹⁸ God is the power to help¹⁹ and to cast down²⁰. The sons of Abraham shall offer a burnt offering upon the altar.

XXIII. *Hithpael and Hothpaal.*

(Stuart, §§ 187, 218. Lee, art. 183, 9.)

The Hithpael conjugation is principally *reflexive*, and expresses *a making one's self to be that which the Kal signifies*, e. g. קָדַשׁ to be holy, הִתְקַדַּשׁ to make one's self holy, to sanctify one's self: hence it also expresses *an exhibiting one's self as being or doing that which the ground-form signifies*. The Hothpaal occurs in very few verbs, as פָּקַד to visit, examine, טָמֵא to be unclean, כָּבַשׁ to wash.

EXAMPLES.*

Jehu conspired against Joram. King Joram was

11) Part. Niphal, to be placed after its substantive. 12) Ye are departed, סָרְתֶּם, from סָר. *) רָבִים. 13) הָלַךְ. 14) My ways, דַּרְכֵי, from דָּרַךְ. 15) Hophal. 16) מִכּוֹן, from מָכַן. 17) To be exalted, שָׁבַח, Hiphil; use the future. 18) בָּ with אֱלֹהִים would be בְּאֱלֹהִים, but instead of this the Hebrews say בְּאֱלֹהִים. 19) To help, לְעֵזֶר. 20) i. e. To cause to fall.

Ex. XXIII. * When no conjugation is especially mentioned, the Hithpael is to be used.

returned¹, in order² to be healed in Jezreel of³ the wounds⁴ which the Syrians had given⁵ him. The people were wroth, and cursed⁶ the king that they suffered hunger⁷. The servants⁸ conspired against the master, and slew him⁹ upon¹⁰ his bed. The children of Benjamin shall be numbered from the cities¹¹. My soul¹² is poured out upon me¹³. The people was numbered. They hold together and do not separate. The Levites, after¹⁴ the manner of their fathers¹⁵ were not numbered¹⁶. The wicked¹⁷ give themselves up¹⁸ to do¹⁹ wickedness.

XXIV. *Promiscuous Examples on regular conjugation.*

EXAMPLES.*

They sow wheat and reap thorns. Ye shall

1) Returned, שָׁב. 2) In order to, לְ; Ex. XVI. 1. 3) מִן with Maqqeph, which hinders the assimilation with the letter following. 4) Plur. מַכּוֹת from מָכָה, which word, being feminine, would properly have מְכוֹת in the plural; many substantives with a feminine form have in the plural a masculine termination, and vice versa, Stuart, §. 322. 5) חָבוּ. 6) Piel, with כָּ prefixed to the noun governed. 7) That they suffered hunger יָרַעַב, fut. Kal of רָעַב. 8) עֲבָדִים, plur. of עָבַד. 9) And slew him, וַיַּחַרְגֵהוּ. 10) עָלַי. 11) עָרִים, from עִיר, a city. 12) My soul, נַפְשִׁי, fem. 13) עָלַי, upon me. 14) לְ. 15) Their fathers, אֲבוֹתֵיהֶם, irregularly formed from אָב. The more usual form is אֲבוֹתָם. 16) Hothpaal. 17) רָשָׁעִים, plur. of רָשָׁע. 18) To give one's self up, מָכַר, Hithpaal. 19) To do, לַעֲשׂוֹת.

Ex. XXIV. * Where there is no express mention of the conjugation, Kal is to be employed,

not¹ go to them². The feet of³ the priests were dipped⁴ in the brim⁵ of the water. Thou couplest the five⁶ curtains, and doublest the sixth⁷ curtain. Thou, Lord, wilt number my steps⁸, thou wilt not watch over my sins. And ye, ye shall be gathered⁹ one after another¹⁰. He is as one¹¹ that gathereth ears¹². Jacob separated the lambs¹³. I am poured out⁵ like water, and all my bones¹⁴ are out of joint¹⁵. Lo, I¹⁶, I have conspired against my lord¹⁷. He went mourning. My groaning is not hid from thee¹⁸. Thou, thou art cast out¹⁹ of thy grave as an abominable²⁰ branch. The rod is broken⁴ that smote thee²¹. The officers drew near unto Moses. There lacketh not²² a man of us²³. Ye shall be remembered²⁴ before the Lord your God. Remember me²⁵, O my God, for good²⁶. The butler brought Joseph into remembrance²⁷ with²⁸ Pharaoh. The wicked will prevert the words²⁹ of the right-

1) לֹא, or, אֵל with Maqqeph. 2) To them, לָהֶם. 3) The feet of, רַגְלֵי. 4) Ex. XX. 5) בְּקֶרֶךְ, prop. at the end of the. 6) חֲמִשָּׁה. 7) שְׁשִׁית, with the article, to be put after the substantive. 8) My steps, צֵעֵי from צָעַד. 9) Pual. 10) One after another, אֶחָד אַחֲרֵי. 11) As one that gathereth, i. e. as (one) gathering. 12) Plur. שְׂבָלִים, from שָׁבַלַת, a fem. with a masculine termination in the plural. See Ex. XXIII. 4. 13) כְּשִׁבִים. 14) My bones, עֲצָמוֹתַי. 15) i. e. have separated themselves, Ex. XXIII. 16) Lo, I, הִנְנִי. 17) My lord, אֲדוֹנִי, from אָדוֹן. 18) From thee, i. e. before thee, בְּגִידְךָ. 19) Hophal. 20) Part. Niph. after the substantive. 21) Which smote thee, מַדְבֵּךְ. 22) The negative, as in Latin, is always placed before the verb, to which it is usually joined by Maqqeph. 23) Of us, מֵאֵמָּנוּ. 24) Niphal. 25) לִי. 26) For good, לְטוֹבָה. 27) To bring into remembrance, זָכַר, Hiphil. 28) אֵלַי. 29) Words of, דְּבָרֵי from דָּבַר.

eous. He supported his hand³⁰ upon the wall. I rose in³¹ the morning.

VERBS WITH A GUTTURAL.

(Staart, §§ 223—233. Lee treats of these with the regular verb.)

XXV. *Verbs with a guttural for their first radical.*

Verbs : Pe guttural.

(Stuart, §§ 224—228.)

EXAMPLES.

Assemble the people. Thou shalt serve thy brother¹. He believed them² not³. I will divide the spoil⁴ of the enemy⁵. I am silent and will not open⁶ my mouth⁷. They hold the man by⁸ his feet⁹. The house is established for ever. Arm yourselves¹⁰, men, for the battle. Divide the land into seven parts¹¹. Hope¹² in the Lord; be strong, and he shall strengthen thine heart¹³. They bear their sins¹⁴. Thy land shall be divided by line. The city is not established, the walls shall be

30) His hand, יָדוֹ. 31) בָּ, followed by the article, Ex. VI.

Ex. XXV. 1) Thy brother, אֶחָיוֹ, an irregular noun from אח, *a brother*. This is one of the anomalous nouns mentioned by Stuart, §. 394. 2) לָהֶם. 3) לֹא. 4) Spoil of, שָׁלַל, from שָׁלַל. 5) Ex. XVII. 7. 6) I will not open, לֹא אֶפְתָּח, from פָּתַח, an irregular noun. 7) מִפִּי, from פִּי, an irregular noun. 8) בְּ. 9) Ex. XXIV.³. 10) Niphal. 11) Into seven parts, לְשִׁבְעָה חֵלָקִים. 12) נִחַם, in אֶל. 13) Thine heart, לְבָבְךָ. 14) Their sins, חַטֹּאתֵיהֶם.

broken down. A well of water shall quicken thy bones¹⁵. The crafty hideth¹⁶ himself, the simple* are punished. The righteous is delivered out of trouble. When it goeth well with the righteous the city rejoiceth; and when the wicked perish¹⁷ there is shouting. The land shall be divided by⁸ lot¹⁸. No one¹⁹ shall transgress the commandment which the king shall give²⁰.

XXVI. *Verbs with a guttural for a middle radical.*

Verbs: Ayin guttural.

EXAMPLES.

The stone shall cry out of the wall, and the beam out of the timber shall answer¹ it. Ye², ye have destroyed the vineyard. The lions roar. The prophets say³, he hath said⁴. They quench as tow. They are quenched as the fire of thorns. I am driven away as the locust. I have trusted in the Lord, I shall not slide. Thou hast enlarged my steps⁵ under me⁶ that my ancles did not slip. And God saw⁷ the earth, and behold, it was cor-

15) Thy bones, עֲצָמוֹתַי, from עָצָם. 16) Ex. XX. * פְּתָאִים, plur. of פָּתָי. 17) When the — perish, i. e. in the perishing of; imp. constr. Kal of אָבַד, with אָ prefixed. Also, when it is well with, i. e., in the good of, בָּטַיִב. 18) גִּזְרֵל construct form of גִּזְרָל. 19) To be rendered by the third pers. sing. 20) He shall give, יִתֵּן.

Ex. XXVI. 1) Shall answer יַעֲנֶה. 2) Ex. VII. *. 3) By נְאֻם in the future, said of the prophets. 4) He hath said, נֶאֱמַר. 5) Ex. XXIV. ⁸. 6) Under me, תַּחְמִי. 7) Ex. XIII. ⁵.

rupt. God will shake out from his house⁸ every one that doth not keep⁹ this¹⁰ word. They open their mouth against me¹¹. The wicked shall be shaken from the earth. The king will be very wroth and his anger burns in him¹³. Behold the Lord, the Lord of Hosts, shall lop¹⁴ the bough with terror, and cut down the forest with iron.

XXVII. *Verbs with a guttural for their third radical. Verbs: Lamedh guttural.*

(Stuart, §§ 232—236.)

EXAMPLES.

Remain* at¹ Jericho until your beard² is grown³. Help us⁴, O Lord, that⁵ we might praise thy name⁶. Who hath divided⁷ a bed for the⁸ overflowing of waters, that⁵ they might fill the desert and wilderness, and that the grass may grow? He will send a writing to the king. Every one slingeth⁹ with stones at¹⁰ an hair('s breadth), and doth not¹¹ miss. The hair is grown³. The earth shall open itself, and righteousness shall

8) His house, בֵּיתוֹ, from בֵּית, which is irregular in the plural.

9) יִקַּם future, prop. he will keep upright. 10) Ex. VIII. ¹⁰.

11) Against me, עָלַי. 12) Plur. רָשָׁעִים, from רָשָׁע. 13) In him, בוֹ. 14) Say, (is) in (כִּי) lopping a lopper. Ex. XVI.

Ex. XXVII. 1) Remain, שָׁבַי. 2) Your beard, זְמַנְכֶם from זָכַן. 3) Piel. 4) Help us, הוֹשִׁיעֵנִי. 5) That, לְ with an infinitive. 6) Thy name, שְׁמִי in pause שְׁמִיךָ. 7) Hath divided, פָּלַג Piel. 8) Ex. XIII. 9) Particip. Kal. 10) אֶל. 11) לֹא.

grow forth. The Lord shall satisfy thy soul in droughts; thy bones¹² shall he make fat*. With¹³ fruit shalt thou satisfy the land; thou causest¹⁴ herbs to grow for the cattle. Wine maketh glad¹⁵ the heart¹⁶ of man. They have taught the people to¹⁹ swear by Baal, and the people shall learn¹⁷ to¹⁹ swear by my name¹⁸. Every thing²⁰ that is upon¹ earth shall perish. Cursed be²¹ he²² that keepeth back his sword²³ from blood. By¹ the Lord²⁴ shalt thou swear, and him²⁵ shalt thou serve.

12) עַצְמוֹת, plur of עֶצֶם. In order that this passage may not be unintelligible to the learner, let it be briefly remarked that the Hebrew, in his warm country, looked upon rain and dew as a peculiar blessing from God; whence the expression "to wish any one *dew* or *rain* from heaven" is equivalent to "to wish any one prosperity." Compare Gen. xxvii. 28, where Isaac blesses his son Jacob with the words, "God give thee of *the dew of heaven*;" and in Deut. xi. 13, etc., God says to the Israelites, "If ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, *I will give you the rain of the land in his season, the first rain and the latter rain.*" *) עֲלֵיךָ. 13) בִּי. 14) Use the particip. Hiphil. 15) Fut. Piel. 16) לִבְּךָ, construct form of לֵב. 17) Use the plural, because the preceding noun, עַם (people), is a collective. Stuart, §. 480. 18) My name, שְׁמִי, from שָׁם. 19) לְ with an infinitive. 20) כֹּל, to be joined by Maqqeph to the following מִכָּל. The Hholem must be changed into Qamets Hhateph; See Ex. III. 21) To be rendered by the particip. pass. Kal. Cf. Ex. XIX.¹¹ 22) By the participle. Comp. Ex. XIX.¹. 23) His sword, חֶרֶבּוֹ, from חָרַב. 24) יְהוָה. How הֵא is to be prefixed, see Ex. IV. 25) אֹתוֹ.

XXVIII. *Nouns which suffer no change of vowel in declension.*

(Stuart, Decl. I.)

The classification of nouns in Dr. Lee's Grammar, differs so much from that followed in these exercises, that no references to that work can here be given. In the Lexicon may be found to what order etc. each noun belongs.

EXAMPLES.

My sheaf rose¹. Your sheaves did obeisance² to my³ sheaf. God created⁴ whales. The Lord loveth the righteous. The heroes are strong⁵. The liberties⁶ of the people. The caravans in the wilderness. The wisdom of Solomon. The riddle of Samson. The fig-tree of Egypt. I have⁷ many⁸ garments. Fools despise wisdom. The dominion of the king. The deceit of the wicked⁹. The watches of the night. The laws (are¹⁰) good. The plains and the mountains. The plains of the field and the mountains of the land. The witnesses of righteousness stand up¹¹ before God. Bottles and purses. Bottles of wine. Songs to the Lord. Take¹² witnesses of righteousness with thee¹³. The lilies of the garden.

Ex. XXVIII. 1) Rose, קָמָה. 2) Did obeisance, תִּשְׁתַּחֲוֶינָה. 3) See Ex. XIII. for the sign of the dative. 4) Created, בָּרָא. 5) גִּבּוֹרֵי, in pause for גִּבּוֹרֵי. 6) Construct state; Ex. XII. 7) I have, i. e., (are) to me, לִי. 8) Plur., רַבִּים. 9) רָשָׁעִים, plur. of רָשָׁע. 10) Ex. VII. 4. 11) Stand up, קָמוּ. 12) קַח. 13) With thee, אִתְּךָ; in pause, אִתְּךָ.

NOUNS WHICH SUFFER A CHANGE OF
VOWEL IN DECLENSION.

A. *Masculines.*

XXIX. *Nouns with final Qamets or Pattahh, pure and mutable, whether monosyllables or polysyllables, with preceding vowels immutable.*

(Stuart, Decl. II.)

EXAMPLES.

The Lord hears my voice from his temple. He hid his face. The foundations of the hills shook. According to¹ the cleanness of my hands doth the Lord recompense me². His judgment and his law will I not cast from me³. The judgments of the Lord are righteous⁴. Why hidest thou⁵ thy face? Your hand⁶ will do⁷ good. The stars of heaven declare⁸ the glory⁹ of God. The Lord hath sanctified¹⁰ his temple, and his hand is⁴ our rock. I will not go¹¹ in your waste places. The waste places of Judah shall be¹² a garden of God. The sun is a star of the heavens. There are many¹³ waste places of the earth, and throughout the surface of the sea are there many¹³ islands¹⁴.

Ex. XXIX. 1) הָ. 2) He doth recompense me, הָשִׁיב לִי. 3) I will not cast from me, לֹא אֶסִּיר מִמֶּנִּי. 4) To be righteous, יָדָּם. 5) Why hidest thou, מַה-סִּתְּרָתָּ. 6) יָדְךָ. 7) יַעֲשֶׂה. 8) יְדַבֵּר. 9) כְּבוֹד, construct form of כְּבוֹד. 10) H hath sanctified, קִדְּשׁ. 11) I will not go, לֹא אֵלֵךְ. 12) יִהְיֶה. 13) There are many, רַבִּי. 14) אֵי, plur. of אֵי.

XXX. *Nouns which have an immutable vowel in the final syllable, and Qamets or Tseri pure in the penult.*

(Stuart, Decl. III.)

EXAMPLES.

Rivers of water shall appear¹. God sheweth mercy² to David his anointed. The heavens declare³ the glory of God. Who will stand up⁴ in⁵ the place of righteousness? Seventy men⁶ were⁷ the⁸ great men of the city. The great (men) killed⁹ the king. Jehu slew¹⁰ all his great (men.) The Lord is Lord of the whole earth. We are¹¹ lords of the beasts. Be not angry¹², my lord. Stay the night¹³, my lords¹⁴. Great and mighty (men) are in the people: and the mighty of the people shall take the land in possession¹⁵. Lord, consider¹⁶ my meditation. My heart¹⁷ soundeth¹⁸ like pipes. The hunger of the house (is) great. All the males of the town thou shalt not suffer to live¹⁹. God hath founded the earth upon its foundations. The sun knoweth his going down. And God said²⁰, let there be²¹ light in the⁵ firma-

Ex. XXX. 1) Shall appear, יֵרָאֵי. 2) Sheweth mercy, עֲשֵׂה־חֶסֶד. 3) סִפְּרִי. 4) Will stand up, יִקּוּם. 5) בְּ. 6) Seventy men, שִׁבְעִים אִישׁ. 7) הָיִי. 8) Respecting the article, see Ex. XII. 1. 9) הִמְיִרְתִּי. 10) Slew, הִקְדָּה. 11) Simply the personal pronoun, *we*. Cf. Ex. VII. 4. 12) Be not angry, אַל־תִּחַר. 13) Stay the night, לַיְלָה. 14) See Ex. XXIV. 17. 15) Will take in possession, יִרְשֵׁי. 16) בִּינָה. 17) My heart, לִבִּי, from לֵב. 18) הִקְמָה. 19) Thou shalt not suffer to live, אַל־תִּתְּחִיָּה. 20) And—said, וַיֹּאמֶר. 21) Let there be, יִהְיֶה.

ment of heaven. Cursed (art) thou²², upon thy belly shalt thou go²³, and dust shalt thou eat²⁴. I gave²⁵ you²⁶ clothes.

XXXI. *Dissyllabic Nouns with Qamets pure in the ultimate, and Qamets or Tseri pure in the penult.*

(Stuart, Decl. IV.)

EXAMPLES.

The Lord flyeth upon¹ the wings of the wind. There are no^c words, but their voice is heard³. The commandments of the Lord are pure. The gold of the land is good. The trespass of the man (is) great, and the Lord will forgive⁴ us our trespass. The man is a slave of his gold. All animals quench⁵ their thirst. Wine maketh glad⁶ the heart of man. Man⁷ returneth⁸ to⁹ his dust. The wicked shall be destroyed¹⁰ from the earth. The heavens and the earth were finished¹¹, and their whole¹² host. And God took¹³ from Adam one of his ribs; and he made¹⁴ the rib into a woman.

22) Cursed (art) thou, אָרֵר אֶתָּה. 23) Thou shalt go, הֵלֵךְ. 24) And thou shalt eat, וְתֵאָכֵל. 25) I gave, נָתַתִּי. 26) To you, לָכֶם.

Ex. XXXI. 1) עַל. 2) There are no, אֵין. 3) But is heard, בְּלִי נִשְׁמָע. 4) And he will forgive, וַיִּסְלַח. 5) הַנִּשְׁבְּרִינָה. 6) שָׂמַח. 7) אָדָם is a collective noun, and therefore takes a verb in the plural. Comp. Ex. XXVII.¹⁷. 8) Returneth, יָשׁוּבִי. 9) אֶל, with Maqqeph. 10) Shall be destroyed, יִהְיֶימָה. 11) כָּלִי. 12) Their whole;—the suffix must not be put with כָּל, but with אֲבָנָי; therefore, כָּל-עֲבָאִים. 13) And he took, וַיִּקַּח. 14) And he made,—Heb., and he built,—וַיִּבְנֶן.

And Adam said¹⁵, this is flesh of my flesh. Thou hast spoken¹⁶ lies to me, and the Lord hath heard¹⁷ the lies of thy mouth¹⁸. Delilah urged upon¹⁹ Samson that he would tell²⁰ wherein²¹ his strength (lay); and Samson said¹⁵, in the hair of my head. He hates him²² on account of²³ his words. Your sins shall not be forgiven²⁴ you²⁵.

XXXII. *Dissyllabic Nouns with Tseri pure in the ultimate, and Qamets pure in the penult. In the construct state Tseri passes over into Pattahh, and in some words into Seghol.*

(Stuart, Decl. V.)

EXAMPLES.

The vineyard is not pruned¹; its hedge is broken down². The servant put³ his hand under the thigh of Abraham, his master. On our shoulders we bear⁴ the spear. I have seen⁵ stakes at the wall of the city. The old men are dead⁶. The sheep are shut up⁷ in the folds; their folds hast thou broken. Put, I pray thee⁸, thine hand under my

15) And—said, וַיֹּאמֶר. 16) Thou hast spoken to me, וְדַבַּרְתָּ אֵלַי. 17) And — hath heard, וַיִּשְׁמַע. 18) Thy mouth, פִּיךָ. 19) Urged upon, הִקְדִּיפָהּ לִי. 20) i. e. To tell, לְהַגִּיד. 21) Wherein, בְּמַה. 22) Him, אוֹרְוֹ. 23) על־. 24) Shall not be forgiven, לֹא־נִסְכָּחִי. 25) לָכֶם.

Ex. XXXII. 1) Is not pruned, לֹא־נִקְזָר. 2) Is broken down, נִפְרָץ. 3) השִׁים. 4) We bear, נִשָּׂאֵנִי. 5) I have seen, רָאִיתִי. 6) Are dead, מֵרִי. 7) Are shut up, נִסָּב. 8) Put, I pray thee, שִׁים־נָא.

thigh. Isaac came forth⁹ (from the) loins of Abraham. The old men of the land were honoured¹⁰. Mountains (are) a refuge for the wild goats. I have drawn¹¹ the wooden¹² stake out of the ground. Goliath had¹³ a spear of brass¹⁴ upon¹⁵ his shoulders.

XXXIII. *Segholate Nouns.*

(Stuart, Decl. VI.)

I. *Nouns with A, E, or O, in the first syllable.*

EXAMPLES.

The blessedness (*plur.*) of the man. In the law of the Lord (is) his delight. He standeth¹ not in the way of sinners. He is like a tree planted² by rivers of water. He doth not give his money upon³ usury. I will love thee⁴, O Lord, my strength. The snares of death compassed⁵ me about. My voice cometh⁶ into his ears. Darkness is under his feet. The Lord recompenseth⁷ me according to my righteousness. I have kept the ways of the Lord. Lo, a ram was caught⁸ in a thicket by his horns. All the horns of the wicked will I break⁹. The lion is come up¹⁰ from his thicket. This man

9) Came forth, **צָא**, with an accusative of that from which he came forth. 10) Were honoured, **כִּבְדוּ**. 11) I have drawn, **צָחַקְתִּי**. 12) i. e. Stake of wood, (**עֵצִים**). 13) Say, to Goliath (was) a spear, etc. 14) Of brass, **בְּחֹשֶׁת**. 15) **בֵּין**.

Ex. XXXIII. 1) **אֶהְיֶה**. 2) Part. pass. Kal of **שָׁחַל**. 3) **בְּ**. 4) I will love thee, **אֶהְבֶּה**. 5) Compassed me about, **אֶסְבִּיב**. 6) **אֶשְׁמַע**. 7) Recompenseth me, **אֶשְׁכֵּם**. 8) Was caught, **אֶסְבֹּחַ**. 9) I will break, **אֶשְׁבֹּחַ**. 10) Is come up, **אֶשְׁלַח**.

spareth¹¹ his staff; those¹² brake¹³ their staves. I have performed¹⁴ my vows. All their vows shall they perform¹⁵. All thy wishes shalt thou say¹⁶. I will walk¹⁷ in the paths of righteousness.

XXXIV. *Segholate Nouns.*

II. *Nouns with Gutturals in the last syllable.*

(Stuart, Decl. VI.)

EXAMPLES.

The wicked bow¹ at² the gates of the righteous. Who shall dwell³ in thy tabernacle. Lord, thou art the horn of my salvation, and thou givest me⁴ the shield of thy salvation. The God of your salvation shall be exalted⁵ above the people. The sun runneth⁶ his course. The gates of eternity open⁷. Thou sendest springs into the valleys, they flow⁸ between the hills. At⁹ the voice of thy thunder they haste away¹⁰. Man goeth forth¹¹ to¹² his labour. Thou givest¹³ them¹⁴ their food. The fruit yieldeth¹⁵ its seed. Three¹⁶ times¹⁷ hast thou deceived¹⁸ me¹⁹. He hath supplanted me these two times²⁰.

11) חָשַׁךְ. 12) אֵלֶּה. Cf. Ex. VIII. 13) רָעַע, from רָעַע. 14) שָׁלַמְתִּי. 15) They shall perform, יִשְׁלְמוּ. 16) Thou shalt say, תֹּאמַר. 17) I will walk, אֶחְלֶק; in, בְּ.

Ex. XXXIV. 1) Bow, נֶשֶׁחַ. 2) עַל. 3) Shall dwell, יִגֹּר. 4) And thou givest me, וְתַתֵּן לִי. 5) Shall be exalted, יִרָם. 6) זָרַח. 7) Open, נִפְתָּח. 8) They flow, יִהְלְכוּ. 9) מִן. 10) They haste away, יִדְחֲפוּן. 11) וָצֵא. 12) לְ. 13) בָּרַתָּ. 14) לָהֶם. 15) עָשָׂה. 16) שָׁלַשׁ. 17) בָּעֵם, in the plural. 18) Thou hast deceived, הִתְלַתָּ. 19) Me, בִּי. 20) By the dual.

XXXV. *Segholate Nouns.*

III. *Nouns derived from verbs ע', ע', and ל'.*

(Stuart, Decl. VI. *m—w.*)

EXAMPLES.

The tree shall yield¹ its fruit. He despiseth the wicked in his eyes. The birds sing² among the branches³. The stork hath⁴ his dwelling in the fir-trees. Ships go upon the surface of the seas. I have seen⁵ the lions of the desert. My disease (is) great. The antelopes dwell in the mountains⁶. I will break⁷ thy jaw bones. Samson found the jaw bone of an ass. Solomon had a throne, and twelve⁸ lions stood⁹ there¹⁰. And the lions of the throne (were of) gold; and all the vessels of king Solomon. I have¹¹ many¹² vessels.

XXXVI. *Nouns with Tseri pure, which either are monosyllables or have the preceding vowels immutable.*

(Stuart, Decl. VII.)

EXAMPLES.

The Lord smiteth thine enemies. I shall be

Ex. XXXV. 1) Shall yield, יָתֵן. 2) יִתְנַקֵּל, prop., give their voice. 3) עָצִי, plur. עֲצָאִים. 4) Say, (is) to the stork. 5) I have seen, רָאִיתִי. 6) הָרִים, from הָר, a mountain. 7) I will break, אֶפְרֹץ. The whole expression is equivalent to, "I will humble thee." 8) שְׁנֵי עָמֻדִים. 9) עָמֻדִים, plur. of עָמֹד, part. act. Kal of עָמַד. Comp. Ex. XIX. 10) שָׁם. 11) i. e. (there are) to me, לִי. 12) Plur. רַבִּים.

sent forth² his arrows, and scattered³ the clouds. I hear the breath of thy nostrils. He knoweth the thought of my heart. The Lord hath founded the earth upon the sea. The rocks are a refuge for the conies. The water formeth⁴ sea. God formed man out of the earth, and breathed⁵ into his nostrils the breath⁶ of life. They both⁷ (were) naked, Adam and his wife⁸. The brother loves thy mother. God loves the hearts of the righteous. His mother doth not know⁹ her people. I love thee¹⁰, and thine heart (is) not¹¹ with me. Israel loved Joseph, and made him¹² a coat of many colours. Cities¹³ and islands brought¹⁴ the king a present. Who knoweth all the islands of the sea?

XXXVIII. *Nouns ending in ם. These nouns are declined quite regularly except that with suffixes, etc. the ending ם is dropped.*

(Stuart, Decl. IX.)

EXAMPLES.

The tree shall yield¹ its fruit, and its leaf shall not wither². The firmament sheweth³ the work

2) וַיִּשְׁלַח. 3) And scattered, וַיִּפֹּץ. 4) וַעֲשָׂה. 5) And breathed, וַיִּנְשֵׁם. 6) וַיִּנְשֵׁם, const. form, וַיִּנְשֵׁם. 7) They both, וְשְׁנֵיהֶם. 8) His wife, וְאִשְׁתּוֹ, from אִשָּׁה. 9) Doth not know, לֹא יָדָעָה. 10) I love thee, אֶהְבֶּתִּיךָ. 11) (Is) not with me, לֹא אִתִּי. 12) לוֹ. 13) עָרִים, plur. of עִיר. 14) הֵבִיאוּ.

Ex. XXXVIII. 1) Shall yield, יִתֵּן. 2) Shall not wither, לֹא יִבֹּל. 3) הִגִּיד.

of his hands. He liveth at⁵ the end of the world. With the fruit of thy works thou satisfiest⁴ the earth. The Lord rejoiceth over⁵ his works. The flowing together of the water formeth⁶ sea. Adam took leaves of the fig-tree for an apron. What shall be⁷ the manner of the child, and (what shall be) his work? The staff of the Lord (is) my strength. I see⁸ the end. I stand upon the watch tower. The watch tower of the city (is) high. The watch towers of the enemies are in our hands. The appearance of the man is beautiful.

B. *Feminines.*

(Stuart, Decll. X.—XIII.)

[For nouns which suffer no change in declension, see Ex. XXVIII.]

XXXIX. *Nouns which before the feminine ending ה־ have a mutable Qamets or Tseri pure.*

(Stuart, Decl. XI.)

EXAMPLES.

The righteous man doth not¹ walk in the counsel of the ungodly. Sinners do not remain² in the

4) Thou satisfiest, הַשְׂבַּעְתָּ. 5) בְּ. 6) עָשָׂה. 7) What shall be, מִהֵיכָּה. 8) רָאִיתִי.

Ex. XXXIX. 1) Doth not walk, לֹא־הִלֵּךְ. 2) Do not remain, לֹא יָקִימוּ.

congregation of the righteous. (It is) good to hear³ the reproof of the wise. By⁴ my rebuke I dry up⁵ the sea. The foundations of the world roll forth⁶ at thy rebuke, O Lord, at the blast of the breath of thy nostrils. Who knoweth the borders of his way? Who seeth the heaven unto⁷ its end? Man shall rule⁸ over⁴ the fishes of the sea. God rested⁹ from all¹⁰ his works which he had made¹¹. God breathed¹² the breath of life into the man's nostrils. Lo, a swarm of bees and honey (are) in the carcase of the lion. Samson awoke from his sleep and related¹³ his dream.

XL. *Nouns derived from masculine Segholates of Decl. VI.*

(Stuart, Decl. XII.)

EXAMPLES.

My cry came¹ before him, even into his ears. The mountains rise², and the valleys sink³. I have seen⁴ the points of the hills from afar. The hills of the land I do not know. Your valleys sink³, our hills rise². I have heard your cry from afar.

3) To hear, לִשְׁמָע, a reproof of, etc. 4) כִּי. 5) אֶחָרִיב, fut. Hiph. of חָרַב. 6) נִגְלָה, Niphal, from גָּלָה. 7) Into, עַל־. 8) Shall rule, יִרְדֶּה, fut. of רָדָה. 9) שָׁבַת. Hence the noun שַׁבָּת, (the Sabbath.) 10) כָּל, i. e., he rested from the whole of his works. Comp. Ex. XIII. 8. 11) He had made, עָשָׂה. 12) נָפַח. 13) And he related, וַיִּגֵּד.

Ex. XL. 1) בָּאָה. 2) Rise, עָלָה. 3) יִרְדֶּה. 4) I have seen, רָאִיתִי.

God, thou⁵, thou hast formed⁶ my reins. The Lord trieth⁷ the reins and the heart. The spirit of Egypt shall fail⁸, and I will destroy⁹ the counsel thereof. Blessed is the man¹⁰ that walketh not in the way of sinners. A balance of deceit is an abomination to the Lord, but a just weight¹¹ is his delight. They did¹² according to¹³ all the abominations of the heathen, whom the Lord had driven out¹⁴ before¹⁵ the children of Israel. Whosoever toucheth¹⁶ the carcase¹⁷ of an unclean animal or the carcase¹⁸ of an unclean creeping thing, he is¹⁹ unclean.

XLI. *Nouns ending in the Segholate form* תִּשְׁבָּּעַ.

(Stuart, Decl. XIII.)

EXAMPLES.

The Lord made garments for Adam and his wife¹. And it came to pass, when² Joseph came

5) See Ex. VII. 6) Thou hast formed, תִּנְיֶה. 7) בָּחַן. 8) Shall fail, נִבְּקָה, or נִבְּקָה, from בָּקָה. 9) יִבְּלֶעַ, the fut. Piel of בָּלַע. 10) Say, blessednesses (אֲשֶׁר, Decl. IV.) of the man. 11) A just weight, אֶבֶן שְׁלֵמָה. 12) עָשׂוּ. 13) כִּי, secundum. 14) He had driven out, הֵדְרִישׁ. 15) מִפְּנֵי, different from לִפְנֵי: the former denotes *removal* from the object before which any thing is done, the latter a *quietly remaining* before it, coram, in adspectu. 16) יִנָּע, fut. of נָע. 17) בֶּהֱמָה. 18) חֵמָה, i. e., animal unclean, (חֵמָה, fem. on account of חֵמָה, animal,) because the Hebrew usually places the adjective after the substantive. 19) He is, הוּא.

Ex. XLI. 1) His wife, אִשְׁתּוֹ, from אִשָּׁה. 2) And it came to pass when — came, וַיְהִי כִּי־אָשַׁר בָּא.

to his brethren³, that they took off from him⁴ the garment which he had on⁵. The courses of the children of Israel. Heldai was a captain of the children of Israel, and in⁶ his course (were) seventy-four thousand⁷ (men). Solomon appointed⁸ porters by⁹ their courses at¹⁰ the gate; for thus (was) the command of David. According to¹¹ your courses stand ye¹² in the sanctuary of the fathers¹³. The courses of the Levites. The Levites kept¹⁴ charge in the tabernacle of congregation. They ministered unto Aaron the priest, and kept¹⁵ his charge, and the charge for the whole congregation. Eli fell from the seat, so that¹⁶ his neck brake and he died¹⁷. Thy posterity shall be called¹⁸ after¹⁹ the name of Israel.

XLII. *The irregular Nouns.*

(Stuart, § 394.)

EXAMPLES.

Fire went up¹ out of his mouth. The words of my mouth shall please². A man leaveth his father and his mother and cleaveth unto his wife. God

- 3) His brethren, אֶחָיו, from אָח. 4) That they took off from him, וַיִּשְׁאוּ אֹתוֹ. 5) He had on, i. e., was on him, עָלָיו. 6) על- . 7) Twenty-four thousand, עֶשְׂרִים וָאַרְבָּעָה אֶלֶף. 8) הִצִּיט, Hiph. of צִיט, 9) בְּ. 10) לְ. 11) בְּ, secundum. 12) Stand ye, עֲמִידוּ, imper. of עָמַד. 13) אֲבוֹת, plur. of אָב. 14) עָשׂוּ. 15) שָׁמְרוּ. 16) So that — brake, וַיִּשְׁבֹּר. 17) And he died, וַיָּמָת. 18) Shall be called, יִקְרָא. 19) על-.

Ex. XLII. 1) Went up, עָלָה. 2) Shall please, i. e., shall be a pleasure, יִהְיֶה לְרֵצוֹן.

said to the serpent, dust shalt thou eat³ all the days of thy life. Listen to⁴ the voice of thy wife. Adam called⁵ the name of his wife Eve, because she was⁶ the mother of all living. He said to his father and to his mother, I have seen⁷ my sisters. Is there not⁸ among⁹ the daughters of thy brethren and in my people a woman; that¹⁰ thou goest to take a wife of the Philistines? They said to the wife of Samson, entice¹¹ thy husband, that¹² he declare unto us the riddle. And she told it¹³ unto the children of her people. The men of the city said, we will¹⁴ hold a feast. At the death¹⁵ of Samson came his brother and the whole house of his father, and they buried him¹⁶ in the grave of Manoah his father. Joseph was hated¹⁷ of his brethren.

NUMERALS AND PARTICLES.

XLIII. Cardinal Numbers.

(Stuart, §. 395, and par. XXVIII., (p. 233). Lee, art. 181).

EXAMPLES.

Unto Job were born¹ seven sons and three

3) Thou shalt eat, תֹּאכַל, from אָכַל. 4) Listen to, תִּשְׁמַע לְ. 5) קָרָא. 6) She was, הָיְתָה. 7) I have seen, רָאִיתִי. 8) Is — not? הֲאִין, the ה is the ה interrogative: it should properly be written הֲאִין, but before gutturals ה becomes ו. Stuart, §. 152, (d). 9) כִּי. 10) That thou goest to take, כִּי תִקַּח הָאִשָּׁה הַלְזָה. 11) פָּתִי, imper. Piel of פָּתַח. 12) That he declare to us, וַיִּגְדַּלְנוּ. 13) And she told, וַתִּגַּד. 14) We will hold, נִצְעֵה. 15) At the death of, בְּמוֹת, from מָוֹת. 16) And they buried him, וַיִּקְבְּרוּ אוֹתוֹ. 17) Say, his brethren hated (שָׂנְאוּ) Joseph.

Ex. XLIII. 1) There were born, נוֹלְדוּ.

daughters. And his cattle was² seven thousand sheep³, and three thousand camels, and five hundred yoke of oxen⁴, and five hundred she asses. Solomon numbered all the strangers⁵ that (were) in the land of Israel; and they were found⁶ an hundred and fifty-three thousand and six hundred⁷. And he made⁸ seventy thousand of them⁹ to be bearers of burdens¹⁰, and eighty thousand to be hewers¹¹ in¹² the mountain, and three thousand six hundred overseers to make the people work¹³. And he built¹⁴ a house of God*; the length (was) sixty cubits¹⁵, the breadth twenty cubits. And the porch of the house (had in) length twenty cubits, and the height a hundred and twenty cubits. And he made⁸ the most holy house, and overlaid it¹⁶ with¹⁷ fine gold to¹⁸ six hundred talents. And he made⁸ before the house two pillars¹⁵, thirty-five cubits¹⁵ the length, and the chapter that (was) on the top five cubits. I have been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed¹⁹ my wages²⁰ ten times.

2) And — was, וַיְהִי. 3) צֹאן being a collective remains in the singular. 4) Yoke of oxen, יָמֻד־בָּקָר. 5) The adjective after the substantive. Comp. Ex. XL. 18. 6) And they were found, וַיִּמְצְאוּ. 7) Say; a hundred and fifty thousand and three thousand and six hundred. 8) And he made, וַיַּעַשׂ. 9) Of them, מֵהֶם, (compounded of מִן and הֵם, הֵמָּה). 10) סִבְלִ, in the singular, collectively. 11) חֹצֵב, collectively. 12) בָּ. 13) To make to work, לְהַעֲבִיד, infin. Hiphil of עָבַד, with לְ prefixed. 14) And he built, וַיִּבֶן. *) The article must be used here; it is equivalent to, — of HIS God. 15) Place the substantive before the number. 16) And he overlaid it, וַיִּדְבְּהוּ. 17) אֶת, followed by Maqqeph. 18) לְ. 19) חִלַּף, Hiphil. 20) My wages, אֶת־מִשְׁכָּרִי.

XLIV. *Ordinal Numbers.*

(Stuart, § 396. Lee, art. 181.)

EXAMPLES.

David separated¹ the prophets with harps, psalteries, and cymbals; and they cast² lots for³ their office. And⁴ the first lot came forth for (the son of Asaph) for Joseph; Gedaliah (had) the second; Zaccur, the third; Izri, the fourth; Nethaniah, the fifth; Bukkiah, the sixth; Jesharelah, the seventh; Jeshaiah, the eighth; Mattaniah, the ninth; Shimei, the tenth; Azareel, the eleventh; Hashabiah, the twelfth; Shubael, the thirteenth; Mattithiah, the fourteenth; Jeremoth, the fifteenth; Hananiah, the sixteenth; Joshbekashah, the seventeenth; Hanani, the eighteenth; Mallothi, the nineteenth; Eliathah, the twentieth; Hothir, the twenty-first; Giddalti, the twenty-second; Mahazioth, the twenty-third; Romamtizer, the twenty-fourth. A river flowed⁵ out of Eden, and became⁶ four heads. The name of the first is Pison; the name of the second river (is) Gihon; the name of the third river is⁷ Hiddekel; and the fourth river (is) Euphrates. The ark of Noah rested⁸ on the seventh month, on the seven-

Ex. XLIV. 1) הִבְדִּיל, Hiph. of בָּדַל. 2) And they cast, וַיַּזְכִּילוּ. 3) Say; lots of their office. 4) And — came forth, וַיֵּצֵא. 5) וַיֵּצֵא. 6) Became, הָיָה לְ. 7) הָיָה. 8) וַיָּנֹחַ, from נָח.

teenth day of the month, upon the mountains of Ararat.

[The prepositions בּ, כּ, לְ. Respecting the manner in which they are prefixed to the noun and the infinitive, see Exx. IV. and VI.]

XLV. *The prepositions בּ (in, at, with,) כּ, כְּמוֹ, כְּמוֹ (as), לְ (sign of the dative, to, for), אֵת (sign of the accusative, as regards, as to), אִתְּ (with), מִן (out from), עִם (with), with suffixes.*

(Stuart, § 408. Lee, art. 171, 10—14.)

EXAMPLES.

The Lord delivereth me¹, for he hath a favour unto me. Through² thee, O God, shall I destroy³ a troop. The heavens are⁴ great; in them hath God set⁵ a tabernacle for the sun. God blessed⁶ them. God created man in² his own image; in the image of God created he him; male and female created he them. He took⁷ from them their cattle as a prey. Flesh and bread shall serve⁸ you for food. God blessed⁶ the seventh day and hallowed⁹ it. Thou shalt not eat¹⁰ of the tree of knowledge; on the day that thou eatest¹¹ thereof, thou shalt

Ex. XLV. 1) Fut., shall deliver me, וַיִּצִלֵּנִי. 2) כּ. 3) I will destroy, אֶהָרֵץ. 4) הָיָה. 5) Hath set, שָׂם. 6) בִּרְכָה, Piel of בָּרַךְ. 7) בָּרָא, perf. of בָּרָא. 8) Shall serve, יִהְיֶה. 9) And he hallowed, וַיְקַדְּשׁ. 10) Thou shalt not eat, לֹא-תֹאכַל. 11) i. e., of thine eating, תֹּאכַל, infin. constr. of אָכַל.

die. The king rules over you, and over us shall God rule. Man returneth¹² to the earth, for from it was he taken¹³. The woman was¹⁴ in the field, and the man not¹⁵ with her. He did not tell¹⁶ them what he had seen. And they took¹⁷, when¹⁸ they saw him, thirty of their companions, that they might be¹⁹ with him. I will put forth²⁰ a riddle to you, and, if ye can certainly declare²¹ it, I will give you²² thirty garments. We will burn thee (*fem.*) and thy father's house with fire. He said to her, Behold, I have not told²³ (it) to my father nor my mother, and shall I tell²⁴ it thee (*fem.*)? Let us do²⁵ to him, as he hath done to us. As they did²⁶ to me, so have I done²⁷ to them. And she said²⁸ to him; How²⁹? thou sayest,³⁰ I love thee³¹, and thy heart is not³² with me. And Samson said; If I be shaven³³, then my strength will go³⁴ from me, and I shall become weak³⁵.

XLVI. *Prepositions with plural suffixes.*

The following prepositions were originally of the plural number, but this has gradually disappeared until it can be recognized in them only in con-

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- 12) Fut. יָשִׁיב. 13) He was taken, לָקַח. Pual of לָקַח. 14) הָיְתָה. 15) אִין. 16) He did not tell, לֹא הִגִּיד. 17) And they took, וַיִּקְחוּ. 18) When they saw him, i. e., upon their seeing (בְּרֹאֲתָם) him. 19) That they might be, וַיִּהְיֶי. 20) I will put forth, אֶצְהֶי. 21) Ye can certainly declare, הִגִּיד הִגִּיד. 22) I will give, וְנָתַתִּי. 23) I have told, הִגַּדְתִּי. 24) I will tell, אֶגִּיד. 25) Let us do, נַעֲשֶׂה. 26) They did, עָשִׂי. 27) I have done, עָשִׂיתִי. 28) And she said, וַתֹּאמֶר. 29) אֵיךְ. 30) תֹּאמַר. 31) I love thee, אֶהֱבֶיךָ. 32) אִין. 33) I am shaven, גָּלַחְתִּי. 34) Then — will go, וְיָסַר. 35) I shall become weak, חֲלִינִי.

nexion with suffixes. אַחֲרַי (after, behind), אֵל (to, towards), בֵּין (between, with suffixes of the sing. and plur.), מִן (from, out of, rarely in the plural, מִנִּי), עַד (until), עַל (upon, over), תַּחַת (under).

(Stuart, § 407, (b). Lee, art. 171, 10—14.)

EXAMPLES.

The evil will come¹ to thee ; it will reach² even unto thee. The Lord threw³ great stones⁴ upon them from heaven. Joshua came to them. My brother came⁵ to me, saying⁶, Behind thee come⁷ the enemy. The Lord said unto him, I (am) the most high God. Thou shalt keep my covenant between me⁸ and between thee. Between them and between you will I make⁹ a covenant. The enemy draweth¹⁰ the sword behind you. I will raise them up¹¹ a prophet from among¹² their brethren, like unto thee, and I will put¹³ my words in his mouth ; and he shall speak¹⁴ unto them all¹⁵ that I shall command him. Hearken to¹⁶ their voice and to all that they shall say¹⁷ unto thee. Shew¹⁸ them the manner of the king that shall reign over them.

Ex. XLVI. 1) Will come, תָּבוֹא. 2) Will reach, תִּגַּע. 3) הִשְׁלִיךָ, Hiph. of שָׁלַךְ. 4) Say ; stones great. Cf. Ex. XL. 18. 5) בָּא. 6) Saying, לֵאמֹר. 7) בָּאֵי. 8) בֵּינִי, not בֵּינֵי ; but of the other persons, בֵּין takes the plural suffixes. 9) I will make, אֶתְּנֶה. 10) הִרִיק. 11) I will raise up, אֶקְוֶה. 12) מִמֶּקְרֵב, out of the midst. 13) I will put, נָתַתִּי. 14) And he shall speak, וְדִבֶּר ; unto, אֵל. 15) All that I shall command him, אֶת כָּל-אֲשֶׁר אֶצְוֶה. 16) Hearken to, שָׁמַע בְּ. 17) They shall say, יֹאמְרוּ. 18) הִגִּיד.

ON THE VERB.

XLVII. *The regular Verb in all the conjugations.*

(Stuart, §§ 171—222. Lee, artt. 182—197. Cf. Exx.
XV—XXIV.)

EXAMPLES.

Blessed be¹ Jacob who is mindful of us². Pharaoh will pursue the enemy. Pharaoh drew near and spake to the Egyptians. Thy tongue is a sharp³ razor. They come⁴ to burn incense. Ye have burned incense in the house of God. Keep this man; if by any means he be missing⁵, then shall thy life be⁶ for his life, or thou shalt pay a talent of silver. He that is taken⁷ with the accursed thing, shall be burned with fire. Rise⁸, sanctify the people, and say, sanctify yourselves⁹ against¹⁰ the morrow. He shall¹¹ flay the burnt offering. The priests shall bring¹¹ the blood, in order that¹² they might sprinkle the blood upon the altar. Thou walkest amongst fiery stones¹³.

Ex. XLVII. 1) Use the part. Paul; Cf. Ex. XIX. ¹⁴. 2) Accus., on account of זָכַר (to be mindful of), אֶת־יַעֲקֹב. 3) Part. Pual; to be placed after the substantive. 4) בָּאוּ. 5) If by any means he be missing; i. e., if by being missed (infin. absol.) he shall be missing (Niphal). Cf. Ex. XVI. 6) Then shall — be, יִהְיֶה. 7) Part. Niphal. 8) קָם. 9) Ex. XXIII. 10) לֹא. 11) Hiphil. 12) לְ, before the verb. 13) i. e., stones of fire.

God is a righteous judge¹⁴. They shall glorify¹⁵ thy name; for thou art great, and doest wondrous things. Ye cause many to stumble¹⁶ at the law. This¹⁷ (is) my covenant, which ye shall keep between me¹⁸ and between you. This¹⁷ is the well which I digged. Good is the word of the Lord which thou hast spoken. The Lord is a jealous¹⁹ God, who²⁰ visiteth the sins of the fathers upon the children unto the third and fourth²¹ (generation). Honour thy father and thy mother. Thou shalt not steal.

XLVIII. *Verbs with gutturals.*

(Cf. Exx. XXV—XXVII.)

EXAMPLES.

Thine house, thy throne, and thy kingdom shall be established for ever. Arise¹, to go² over this Jordan, thou, and all this people. Thou shalt cause this people to inherit the land, which I swear unto their fathers to give them. The Lord your God giveth you this land on this side Jordan,

14) i. e., one judging rightly. 15) קָבַד, in Piel. 16) See in the Lex., *To cause to Stumble*. 17) Comp. Ex. VIII. 18) Comp. Ex. XLVI. ⁸. 19) The adjective follows its substantive. Comp. Ex. XL. ¹⁸. 20) Use the part. Kal; and comp. Ex. XIX. ¹. 21) To the third and fourth (generation), עַל-שְׁלֹשִׁים וְעַל-רִבְעִים.

Ex. XLVIII. 1) Arise, קוּם. 2) הָ, with an infin. Cf. Ex. XVI. ¹.

and ye³, ye shall pass over armed before your brethren, and shall assist⁴ them. According as we hearkened unto⁵ Moses in all things, so will we hearken unto thee. Send two men to spy out⁶ the land. Swear now I pray you⁷, by the Lord, that ye are⁸ Hebrews. Ye³, ye stand on the mountain, and we, we stand at⁹ the river. The priests blew with the trumpets, and the people took the city. When¹⁰ the people heard the sound of the trumpet, the people raised¹¹ a great shout¹². The trumpets were heard from afar. Many tents were pitched. Choose out thirty thousand men of valour, and send them to me. The kings will hasten to² collect the army. There remained to them one that had escaped¹³ the battle. The kings of the Amorites will gather together. The kings will carry war over¹³ your land. Many hid themselves in the caves. And it came to pass¹⁴, as they journeyed¹⁵ from the east, that¹⁶ they found a plain¹⁷. And¹⁶ Abram went up out of Egypt. And he said, Behold now, my lords, turn in¹⁸, I pray you, into your servant's house, and tarry all night¹⁹, and wash your feet.

3) Cf. Ex. VII. *. 4) Use the præterite Kal. Cf. Stuart, § 503, (e), (2); Lee, art. 236, 4 and 5. 5) אֵלֶּיךָ. Respecting its connexion with suffixes, see Ex. XLVI. 6) Use the participle. Comp. Ex. XIX. ¹. 7) Now, I pray you, אֲנִי, joined by Maq-geph to the preceding imperative (אֲנִי). 8) Ye are, אַתֶּם יְהוּדִים. 9) אֵלַי. 10) i. e., upon (ב) the hearing the people the sound of the trumpets. 11) הִרְעִיעַ. 12) Comp. Ex. XL. ¹⁰. 13) אֶל־. 14) וַיָּדֹא. 15) Comp. ¹⁰. To journey, נָסַע; Prop., to draw out (scil., the nails of the tent.) 16) By ו' convers. 17) בְּהַרְעָה. 18) Turn in, סוּרִי. 19) And tarry all night, וְלִיְנִי.

XLIX. *Verbs* פָּ.

(Stuart, § 252. Lee, art. 198, 4—19.)

EXAMPLES.*

They told him, saying, Joseph is yet alive, and he (is) governor¹ over all the land of Egypt. Thy sons and thy daughters shall fall by² the sword. The waters increased³ and raised the ark of Noah. The sword shall take away their⁴ life. My speech shall drop upon them. Your threshing-time shall reach unto the vintage, and the vintage shall reach unto sowing time. The cords are not broken. I will curse the land, which shall not bring forth its fruit. Look toward the south. I have no one⁴ whom⁵ I know. My groanings flow forth⁶ like water. Moses and Aaron took those⁷ men who were called by name⁸. Whoever slayeth⁹ Cain, vengeance shall be taken* on him seven-fold. Ye are¹⁰ as a brand that hath been plucked¹¹ out of

Ex. XLIX. *) Some examples are here given of the verb לָקַח (to take), which partakes of the peculiarity of the verbs פָּ. Respecting לָקַח, see Stuart, § 254, (c), Note, and Lee, art. 205, 4. 1) Use the part. Kal, one ruling. 2) כִּי. 3) רָבַי, from רָבָה. 4) Say; out of them, מֵהֶם. 4) I have no one, אֵין לִי; i. e., no one (is) to me. 5) Part. Hiphil of נָכַר. 6) Use the future. 7) Plural of זָה, with the article. Comp. Ex. VIII. 8) אֲשֶׁם has שְׁמוֹת in the plural. Comp. Stuart, § 322; Lee, art. 141. 9) Part. Kal of הָרַג. Whoever, כֹּל. *) Vengeance shall be taken on him, i. e., he shall suffer vengeance, shall be punished; see in the Lex., *To Avenge*. 10) הָיִיתָם. 11) Use the part.

the fire¹², saith¹³ the Lord. The Lord will not forsake his people for¹⁴ his great name's sake¹⁵. The ransomed of the Lord shall obtain joy and gladness.

L. Verbs עָו.

(Stuart, §§ 256—266. Lee, art. 204.)

EXAMPLES.

Great is¹ the kingdom which (belongeth) to the king. The Lord of hosts will watch over Jerusalem. A woman shall compass² a man, saith God. I will choose a king, that I may still the mourning of the children of Israel. Pierced through³ with the sword. You have robbed me² of my sword. I am melted like wax, my heart is poured out like water. I watch over this city for my own sake⁴, and for my servant David's sake. Make the watch strong, and make bright the arrows. Arise⁵, O Lord, to⁶ visit all people, and be not⁷ merciful to the wicked transgressors⁸. God watcheth over the righteous. In the place

12) שָׂרָפָה. 13) נָאָם. This is a part. pass. of נָאָם, *to declare an oracle*; hence, נָאָם *an oracle, response*, used especially of God, whose oracles were delivered by the prophets. When the prophets would signify that the Lord declared any thing, they always used this expression, נָאָם יְהוָה, *Thus saith the Lord*. 14) For the sake of בְּעֵבֶיר. 15) Say; his name great.

Ex. L. 1) See, *To be Great*. 2) Poel. 3) Part. Pual. 4) לְמַעַנִי. 5) קוּם. 6) Comp. Ex. XVI. 1. 7) אַל. 8) Part. Kal of בָּגַד.

where⁹ dogs licked up the blood of Naboth, shall dogs lick up thy blood. They shall be great and strong, and shall bring down their enemies. Thou, son of man, take thee a tile and pourtray¹⁰ upon it the city Jerusalem. The fountains were stopped, and the waters abated. The faithful hath failed, and the wicked will compass about my soul.

LI. Verbs פִּא.

(Stuart, §§ 240, 241. Lee, art. 199).

Verbs פִּא are conjugated as verbs Gutt. פִּ (comp. Ex. XXV.) with the exception of אָבַה (to desire), אָבַד (to perish), אָכַל (to eat), אָמַר (to say), and אָפַה (to bake). These five verbs undergo changes mentioned in the grammars, as referred to above.

Remark.—Since the two verbs אָהַב and אָפַה require a knowledge of the verb לָה, we shall give examples of only the three others.

EXAMPLES.

He that¹ keepeth the commandments keepeth his soul, but he that despiseth the way of God shall perish. Tell me the dream. He will give you to² eat. I will not eat before³ I have prepared⁴ the house. The king cometh⁵ and destroyeth every thing that is left⁶ of the city.

9) In the place where, בְּמָקוֹם אֲשֶׁר. 10) Use the second person of the perfect.

Ex. LI. 1) Use the participle. 2) לֵ with an infinitive. 3) עַד עַם. 4) I have prepared, פָּנִיתִי, from פָּנָה, Piel. 5) כָּא. 6) That is left, שָׁרִיד.

Thus⁷ shalt thou say unto Joab, The sword devoureth one as well as another⁸. I will say, thou (art) my servant whom I have chosen. The woman eat the bread which (belonged) to me. All this which is said, is true. Thus⁹ shall ye say to them, the wicked shall perish, who hear not the word which the Lord hath spoken. He said to his daughters, eat flesh. I will go up¹⁰ and destroy the people. Thou, take thee of all food which is eaten¹¹. All fat of ox, or of sheep, or of goat, shall¹² ye not eat.

Verbs פִּי.

(Stuart, §§ 242. Lee, art. 200.)

LII. *First class ; or, Verbs quiescentia* פִּי.

(Stuart, § 243—247. Lee, art. 200.)

The verbs which occur in the following examples are, יָקַד (to burn), יָלַד (to bear children), יָשַׁב (to dwell), יָקַע (to be dislocated), יָרַד (to go down), יָעַף (to be weary), יָעַץ (to advise), יָשַׁב (to be dry, to dry up), יָנַע (to be faint), יָתַר (to be left).

EXAMPLES.

A fire is kindled in¹ my anger, and shall burn unto hell. God caused the sea to go down, and

7) כֹּה. 8) i. e., as this, so that, כֹּה וְכֹה. ק takes a Qamets, as coming immediately before a tone-syllable. 9) כִּדְנָה, from דָּן, which is equivalent to יָדָה; with emphasis, דְּנָה, and, with ק prefixed, קִדְנָה. 10) עָלָה, future of אָלָה. 11) Fut. Niphal. 12) Future.

Ex. LII. 1) בָּ.

the dry land appeared². With whom³ took he counsel, that he should instruct him⁴? Cursed⁵ be the day on which⁶ I was born. My days have declined⁷ as a shadow, and I, as grass am I dried up. Take all the heads (of the people) and hang them up before the Lord against⁸ the sun. Abraham was eighty-six years old⁹, when¹⁰ Hagar bare Ishmael to him. My enemies take counsel together and persecute my soul. All the deeps of the river¹¹ shall dry up, and Assyria and Egypt shall be brought down. The Lord fainteth not, neither is weary. The youths shall faint and be weary. Abraham was a hundred years old¹² when¹³ Isaac was born to him. Joseph was carried down into Egypt¹⁴. The Lord caused the sea to dry up at your departure¹⁵ from Egypt.

LIII. *Second class ; or, Verbs properly פִּי.*

(Stuart, §§ 248—250. Lee, art. 200).

Verbs of this class are, יָטַב (to be good), יָנַק (to

2) And — appeared, וַיֵּרָא, fut. Niph. of רָאָה. 3) אִתִּי. 4) That he should instruct him, וַיְלַמְדֵהוּ, fut. Piel of לָמַד. 5) Part. Paul. Comp. Ex. XIX. ¹⁴. 6) On which, בַּיּוֹם; the verb must be placed between these two words. 7) Have declined, נִשְׁחַלַּחְתִּי, Part. pass. of נָחַל, 8) נֶגְדוֹ. 9) Eighty six years old, בְּנֵי-שָׁמֹנִים וְשֵׁשׁ שָׁנִים. 10) i. e. at (בְּ) the bearing (infin. constr.) of Hagar; the two words are to be joined by Maqqeph. 11) יָרֵד, an Egyptian word, Jaro, Jero, used especially of the Nile. 12) A hundred years old, בְּנֵי-מֵאתָּ שָׁנָה. The singular שָׁנָה (a year) is collective. 13) Comp. above, ¹⁰. At Isaac's being born to him. 14) Down to Egypt, מִצְרָיִם; the מִצְרָיִם denotes direction towards a place, like the Greek δὲ in οἰκονδε, homewards. 15) Your departure, מִצֵּאתְכֶם.

suck), יָצַר (to awaken), יָצַר (to form), יָלַל (to howl), יָשַׁר (to be straight, right), יָשַׁן (to sleep).

Remark.—Since these verbs differ from the usual mode of inflection only in the future Kal and in the Hiphil, these parts only are given in the examples.

EXAMPLES.

We will sleep and dream in the night. In¹ the morning shalt thou awake and tell thy dream. Sarah gave suck to children which she bare unto Abraham. It will be good for us that God will come down to the earth². If ye forsake the Lord, and serve a strange god³, he will consume⁴ you according as⁵ he hath done you good. The men⁶ shall lament, and all the inhabitants⁷ of the land shall howl. Noah will awake from wine and know what⁸ Ham has done. The potter⁹ formeth the vessel. My people shall be taken¹⁰, and their rulers¹¹ shall howl. I will howl for Moab, and I will cry out for all Moab: joy and gladness is withdrawn from the land of Moab. Ye will not form man out of the earth as the Lord hath done this¹².

Ex. LIII. 1) הָ. 2) To the earth, אֶרֶץ: respecting the הָ, see Ex. LII. 14. 3) A strange God, אֱלֹהֵי נֹכַח, a God of the stranger. 4) He will consume, וְיִכְלֶה. 5) According as, אַחֲרֵי כֵן, after that which. 6) אָדָם, used collectively for the plural. 7) Part. Kal of יָשַׁב, to dwell, inhabit. 8) אֶת-חָם. 9) Part. Kal of יָצַר. 10) Pual. 11) Part. Kal of מָשַׁל, to rule. 12) As — this, כֵּן.

LIV. *Third class ; or, imperfecta* פִּי.

(Stuart, § 251. Lee, art. 200).

The verbs most in use are, יָצַק (to pour out ; in the Hiphil, to place), יָצַת (to lay waste with fire), יָצַג (used only in the Hiphil, to make to stand, to place), יָצַר (to form), יָצַב (to place, erect), יָשַׁר (to be straight, even, level ; it has once, 1 Sam. vi. 12, יִשַּׁר in the future).

EXAMPLES.

And lo, Zadok, and with¹ him those that bare² the ark of the covenant of God, and they set down the ark of God. Ye have placed the money in your tent. Take meal, and place it for the people to³ eat. I will pour out my spirit upon thy seed, and my blessing on thy children. Wherefore perisheth the land ? it is burned up like a wilderness that no man passeth through⁴. I will kindle⁵ a fire in⁶ the gates of Jerusalem, in order to destroy the people. The walls of Babylon and her gates, her high gates, shall be laid waste with⁶ fire. If I bring not Joseph unto thee and set⁷ him before thee⁸, then let me bear the blame before thee⁹ for ever¹⁰. The maker of molten images worketh the iron, and will form a god¹¹, and pray to¹² it. Jo-

Ex. LIV. 1) אִתּוֹ ; see Ex. XLV. 2) נֹשְׂאִים, followed by an accusative. 3) הֵן, with the infinitive of אָכַל. 4) Where no one passeth through, מִבְּלִי עֹמֵד, i. e., without one passing through. עֹמֵד part. of עָמַד. 5) Hiph. of יָצַת. 6) הֵן. 7) יָצַג, Hiphil. 8) Before thee, לְפָנֶיךָ. 9) i. e., I have sinned to thee, חָטָאתִי לָךְ. 10) i. e., All the days. With the article. 11) אֱלֹהִים, the shorter and singular form of אֱלֹהִים. 12) אֵל ; see Ex. XLVI.

seph told his brethren, we were binding sheaves¹³, and behold, my sheaf stood up¹⁴, and your sheaves did obeisance¹⁵ to my sheaf.

LV. *Verbs* ״ו.

(Stuart, §§ 267—271. Lee, art. 201).

EXAMPLES.

King Ahasuerus ordered to bring¹ Vashti the queen, and she did not come. The power will depart from us. Samson knew not that the Lord had departed from² him. Thou hast done well that thou hast built³ the house. The heathen increase⁴ and multiply. She concealed⁵ him, that⁶ he might not be killed⁷. And the serpent said to the woman, ye shall not surely die⁸. Their horsemen shall spread themselves, their horsemen shall come from far; they shall fly as the eagle that hasteth to eat⁹. They shall eat up thy vines and thy fig trees, and shall impoverish thy fenced cities¹⁰ with the sword. The pillars of heaven shake. The sceptre shall not depart from Judah till Shiloh come. Blessed be¹¹ God, who doth not

13) i. e., we (were) binding; ״לם, to bind, part. in Piel. 14) ״ב, Niphal. 15) And they did obeisance, ״תִּשְׁתַּחֲוֶינָה, Hithpael of ״שָׁחָה; ת before a ״, or ך, or ץ, in the Hithpael, being transposed; See, Stuart, § 110; Lee, art. 83.

Ex. LV. 1) Hiphil. Comp. Ex. XXII. 2) ״על. On ״על with suffixes, see Ex. XLVI. 3) Thou hast built, ״בִּנִּיתִי, from ״בָּנָה. 4) ״בִּי, from ״בָּה. 5) Hiphil. 6) To be joined to the verb. 7) Hophal of ״מִית. 8) i. e., non moriendo (infinit. absol.; comp. Ex. XVI.) moriemini. 9) Infinit. of ״בָּל. 10) i. e., The cities of thy strong holds (״בְּצֻרֶיךָ, a strong hold). 11) Blessed be, ״בְּרִיךְ, part. pass. of ״בָּרַךְ.

turn away my prayer. Let us¹² build for us a city, lest¹³ we be scattered abroad over¹⁴ the face of the whole earth. I have killed the Lord's anointed. Thou shalt not move¹⁵ my soul to¹⁶ kill a man.

LVI. *Verbs* עִי.

(Stuart, §§ 272—274. Lee, art. 201.)

Of this kind are בִּין (to understand), גִּיל (to exult), לָן (to pass the night), רִיב (to contend, plead), רִיח (to contend), שָׂם (to put, set, place), שָׂית (to set, put): and others.

EXAMPLES.

Thou, my daughter, pray¹ tell me, is² thy father's house a place for us to pass the night? Plead with³ your mother, plead: for she (is) not my wife, nor (am) I her husband. Joseph washed his face and went out⁴ and said, set on bread. I will make⁵ your cities a wilderness, and bring your sanctuaries to desolation, and will not smell⁶ your sweet odours⁷. I will arise, saith the Lord, I will

12) Let us build for us, בִּנְנוּ, 1st pers. plur. fut. Kal of בָּנָה. 13) Lest, פֶּן. 14) עַל-פָּנָי, over the face of. 15) Thou shalt not move, אֶל-תִּשָּׂא, from שָׂא, to raise. 16) אֶל-, with an infinitive.

Ex. LVI. 1) שָׂא, after the imperative, with Maqqeph (שָׂא). 2) הֲיִשׁ. Respecting this ה interrogative, see Ex. XLII. ⁸. 3) רִיב. 4) And went out, וַיֵּצֵא. 5) To be rendered by בָּרַח. Respecting this verb, see Stuart, § 254 (c) note; Lee, art. 205, 4. 6) Hiphil. 7) i. e., the odour, your pleasant.

set him in safety. Ye children of Zion, be glad and rejoice in the Lord your God, for he hath given you a teacher of righteousness. Plead my cause and deliver me: quicken me, according to⁸ thy word. Set thee up⁹ waymarks, make thee high heaps. He will understand the way of knowledge, for the Lord hath instructed him. Gird on each one¹⁰ his sword about his loins, go frequently from gate to gate in the camp. He that¹¹ turneth away his ear from hearing the law, shall perish; wherefore direct thine heart to⁸ the law.

LVII. Verbs לָלַךְ.

(Stuart, §§ 276—279. Lee, art. 203.)

EXAMPLES.

The earth is full of¹ the knowledge of the Lord². Thou, Lord, shalt send forth thy breath; so shall the heavens be created. This people is³ robbed* and spoiled⁴; they are for a prey⁵, and are hid in prison houses. Jeroboam made Israel to sin. Blessed be the Lord; for his goodness to me is wonderful. He shall cleanse the house with blood

8) לָ. 9) Niphal, as the reflexive conjugation. Ex. XX. 10) אִישׁ. 11) Use the participle; one turning away his ear from hearing (inf.) the law.

Ex. LVII. 1) By the accusative, because מְלֵא (to be full) governs this case. 2) Of the Lord, אֱלֹהֵינוּ. 3) הָרַח. *) Part. pass. 4) אֶשְׁסֵּי, part. pass. of שָׁסַד. 5) For a prey, לָבִי; because לָ, coming before a tone-syllable, takes Qamets instead of Sheva. Stuart, § 152 (b) (2); Lee, art. 174, 4. Comp. Ex. LI.⁸.

and with water. I said, do not⁶ sin against the child, and ye did not hear. I will hide the man in the cave, and he shall not be found. And God said, let the earth bring forth grass. Cut down the tree which is⁷ in the forest. I was envious at the foolish, that they have⁸ peace. Abimelech slew seventy men⁹ on one single¹⁰ stone: but Jotham was left¹¹, for he hid himself. Who in the clouds is equal to the Lord? Thou, Lord, hast created north and south.

LVIII. *Verbs* לִהְיוֹת.

(Stuart, §§ 280—292. Lee, art. 202, 7—13.)

EXAMPLES.

Make thee an ark, and pitch it with pitch. What God shall command, that shalt thou do. Two¹ of every living thing shalt thou bring into² the ark, to keep them alive³ with thee; a male and female shall they be. As⁴ they have done, so do ye. The queen came with the royal⁵ crown, that⁶ the people and princes might see her beauty. The waters increased greatly over the earth, and all the hills

6) לֹא, to be placed before the verb. 7) i. e., which finds itself. 8) They have, i. e., to them (is), לָהֶם. Comp. Ex. XLV. 9) אִישׁ, collectively. 10) אֶחָד, after the substantive. 11) But — was left, נִשְׁאַר, from יָרַח, to be left; a verb פִּי. Comp. Ex. LII.

Ex. LVIII. 1) שְׁנַיִם. 2) אֵלַי. 3) אִתָּךְ. Comp. Ex. XLV. 4) כְּאִשֶּׁר. 5) The adjective is to be put after its substantive. 6) לֵךְ, followed by the infin. Niphal.

were covered which (were) under heaven. The Lord appeared to me from afar. I am as a shepherd⁷ that keepeth the earth. There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. Cow and bear shall feed together⁸, lion and ox shall lie down together. Great are the things⁹ which my eyes have seen. Thou, Lord, art the highest over the whole earth; thou art exalted above all gods. Ye shall not build houses, that¹⁰ another may inhabit them.

LIX. *Verbs with Suffix Pronouns.*

(Stuart, §§ 303—313. Lee, artt. 206—210.)

Passing over the rules respecting the change of tone, we will here merely notice that

1. Verbal forms ending in *vowels*, take suffixes *without* union-vowels.

2. Verbal forms ending in *consonants*, take suffixes *with* union-vowels; the forms of the perfect having as the union vowel (־) or (־), and those of the future and imperative (־) (־).

EXAMPLES.

Thy name is* Abraham, for a¹ father of many people have I made² thee. Abraham, take thy son, and bring him as a burnt offering to³ mount Moriah. I will bless thee, and will multiply thy

7) Particip. Kal of רָעָה, to pasture. 8) יִרְדּוּ. 9) Great are the things, הַגְּדֹלֹת הַמְּעֻלֹת. 10) בְּ.

Ex. LIX. *) אֲבְרָהָם. 1) By the simple accusative. 2) בָּרַךְ. 3) מְרַבֵּץ.

seed as the sand which is on the sea shore⁴. I have surely seen the affliction of the people in Egypt. I am come down to deliver them from the land of Egypt, and to bring them up out of that land into a good land and a large. I will send thee to Pharaoh, that thou mayest bring my people, the children of Israel, out of Egypt. I have sent him to my father, and he hath sent me to his father. The God of your fathers hath sent me unto you. Behold, Aaron cometh forth to meet⁵ thee, and seeth thee, and is glad in his heart. Now go, and I show thee what thou shalt say. Thou shalt not make unto thee any graven image, and serve it. God blessed the sabbath day, and hallowed it. In vain do ye sow your seed, and your enemies eat it. This people will forsake me. The Lord chose Saul to be king, but the sons of Belial⁶ said, How shall this man save us? and they despised him, and brought him no presents. The Lord will anoint thee to be king over Israel. Job said, Let the day perish⁷ wherein⁸ I was born, let it be dark; let darkness and the shadow of death stain it; (as for) that night, let darkness⁹ seize upon it. Ye shall not suffer¹⁰ them to come into your cities; for the Lord your God hath given them into your hand.

4) On the shore of—, עַל-שְׁפָרָה. 5) Cometh forth to meet thee, יָצֵא לִקְרֹאֲתִי. 6) בני-בְּלִיַּעַל. 7) Use the future. 8) Wherein I was born, אֵשֶׁר אֲגִלְדּוּבו. 9) אֶפֶל. 10) כָּרְתֵן, followed by an accusative.

LX. *The Apocopate Future with ׀ conversive.*

(Stuart, §§ 206 and 208. Lee, art. 119, 3, 4, 7.)

The ׀ conversive (with Lee, illative), consisting of a ׀ with a Pattahh under it and a daghesh in the next letter, serves to form the future into a tempus historicum. For this purpose, whenever an apocopate future exists, it is always employed.

The apocopate future occurs in the regular conjugation in Hiphil; in verbs ע״ע, in Kal and Hiphil; as also in verbs פ״ע, ע״ע, and ע״ע; and with verbs ל״ה, in all conjugations except Pual and Hophal.

EXAMPLES.

And¹ the Lord said to Satan, whence² comest³ thou? And Satan answered, from going to and fro in the earth. And there came a messenger to Job, and said, Behold, a great⁴ wind came and smote the four corners of the house, and it fell upon the young men, and they are dead, and I only am escaped⁵ alone to tell thee. And Job arose and rent his mantle, and shaved his head, and fell down upon the ground⁶ and worshipped⁷, and said, The Lord gave, and the Lord hath taken

Ex. LX. 1) ׀ conversive. This shows that the proposition to which it is prefixed is a continuation of what went before; for, with the exception of the use of ׀ (and it came to pass), no subject can begin with a ׀ conversive. 2) מַשִּׁיחַ. 3) Future. 4) After the substantive. 5) Future Niphal of טָלַח with ׀ paragogic; Stuart, § 205; Lee, art. 175, 5 and 6. 6) See Ex. LIII. 2. 7) ׀, Hithpael; see Ex. LIV. 15.

away; blessed⁸ be⁹ the name of the Lord. The friends of Job heard all this evil that¹⁰ was come upon him, and they made an appointment together¹¹ to come and comfort him. And they lifted up their eyes afar off and knew¹² him not; and they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust upon their heads. And they sat with¹³ him upon¹⁴ the ground, seven days and seven nights. And Joshua died, the son of Nun, the servant of the Lord, (being) an hundred and ten years old¹⁵. And they buried him in the border of his inheritance in Timnath-Serah, on¹⁶ Mount Ephraim. And Samson went down to Timnath¹⁷, and saw a woman in Timnath of¹⁸ the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get¹⁹ her for me to wife.

8) Part. Paul of בָּרַךְ. 9) יְהִי; Stuart, § 283 (3) (γ) *k* and note 5; Lee, art. 205, 12. 10) By the participle with the article, הַבָּאֵה (fem.), from בָּאָה, to come. 11) נִחְדָּיו. 12) נָכַר, Hiphil; him, a suffix, according to the preceding exercise. 13) אָתָּה. Comp. Ex. XLV. 14) לְ. 15) Old, כָּנָה; the number of the year comes first after Maqqeph. Comp. Ex. LII. ⁹ and ¹². 16) בָּ. 17) To Timnath, תִּמְנַתְהָ, with ה locale. Comp. Ex. LIII. ². 18) בִּין. 19) לִקְחָהּ, prop., take her for me. Respecting לִקְחָהּ, see Stuart, § 254 (c) note; Lee, art. 198, 12.

PART II.

I. *The connection of the Article and the Prepositions ב, כ, ל, מן, and the Conjunction ו, with a Noun; and the use of the line Maqqeph.*

(Stuart and Lee, as referred to in Part I. Exx. I—VI.)

EXAMPLES.

JOB was¹ in the land of Uz, and the man was perfect and upright. In the day and in the night. The son and the father write². The sun sets³ and the moon rises. Every day is¹ as this⁴ day. The brother and the sister pass by⁵. The wise man hears the word⁶ which⁷ the law speaks⁸. I love⁹ the strength⁶ which¹⁰ (is) in the man. The smoke ascends. The ashes lie upon the earth. The tree yieldeth fruit, but¹¹ the flower is broken¹² by the wind. The arrow pierces through the strong men. The people passeth over the⁶ Jordan, which is in the land of Canaan. I saw¹³ the city from afar. The grass covered the⁶ field. Wisdom came down¹⁴ from heaven. The servant pastureth the

Ex. I. 1) הָיָה. 2) כָּתְבִי, for כְּתָבִי, on account of the pause; see Ex. IV. ²². 3) בּוֹא. 4) Simply by the article. 5) עָבְרִי. 6) In this exercise, the accusative is to be denoted simply by the article. 7) אִשָּׁר. 8) אִמְרָה, fem., on account of תּוֹרָה, a law. 9) אֲהַבְתִּי. 10) לְ. 11) וְ. 12) נִשְׁבַּר. 13) רָאִיתִי. 14) נִרְדָּה, femin., on account of חִכְמָה (wisdom).

flocks. The leaf fell into the river. The bird leaves the⁶ net. The beast in the field, the fish in the sea, the bird under heaven, rejoice as the man in a palace. Lot settled at Sodom.

II. *The regular Noun (masculine and feminine) with and without suffixes, in the nominative, construct state, dative, accusative, and ablative, which three last cases are expressed by Prepositions, viz. את, לְ, בְ, for the accusative, לְ, בְ, for the dative, בְּ, for the ablative.*

(Comp. Part I. Exx. XI—XIV, and XXVIII.)

EXAMPLES.

The fear of the Lord. The law of Moses. The righteous man loves the wisdom of God. Thou art near, O Lord, and all thy commandments (are) truth. Terah begat Abram, Nahor, and Haran; and Haran begat¹ Lot. Joshua took all² the land, the hills and all the valley, and all the land of Goshen. And he cut off³ the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah. I am the Lord your God. The Lord thy God will be⁴ with thee⁵. Your city (belongeth) to the king. I have

Ex. II. 1) הוֹלִיד. 2) How כֹּל is to be joined to a noun with the article, and on the situation of אֶת; see Ex. XIII. ³. 3) And he cut off, וַיִּכְרֹת. 4) Will be, יִהְיֶה. 5) With thee, עִמָּךְ; in pause, עִמְּךָ.

heard⁶ your voice. I have received⁷ the book from the father. The book was written⁸ by Moses. The psalms of David and the song of songs of Solomon. The Hebrews built⁹ the house of God to the Lord. The strong men fight¹⁰ in war. Lot took his substance and settled at Sodom. Thou hast heard¹¹ my voice. The Lord stopped up the windows of heaven. Who¹² knoweth the borders of the land. The father planteth trees and setlings. Joseph interpreted dreams. The father sold the horses of the king. The victory (is) the Lord's. I sing¹³ the wisdom of Solomon. Fools despise¹⁴ the law of God. The people return¹⁵ from the war, and draw nigh to¹⁶ their city. Sarah bare¹⁷ Abraham a son, and Abraham called¹⁸ the name of his son¹⁹ Isaac. I have given²⁰ money to the woman, and wine to the man. I have heard thy voice. From God proceedeth²¹ that which is good, and from Satan that which is bad. God loveth the righteous and the perfect, but hateth the wicked. My ways are not as your ways. The sword of²² the Lord is filled with blood²³. His anger is not turned away²⁴, but his hand is stretched out²⁵ still. And the people served the Lord all the days of Joshua.

6) שָׁמַעְתִּי. 7) I have received, לָקַחְתִּי. 8) Was written, נִכְתָּב. 9) בָּנָה, from בָּנָה. 10) נִלָּחְמוּ, Niphal of לָחַם. 11) Thou hast heard, שָׁמַעְתָּ. 12) מִי. 13) שָׁרַנְתִּי. 14) בָּזוּ, from בָּזָה. 15) שָׁבוּ. 16) הִתְקַרְּבוּ. 17) הֵלְדָה. 18) And — called, וַיִּקְרָא. 19) His son, בְּנוֹ. 20) I have given, נָתַתִּי. 21) וַיֵּצֵא. 22) Of, לְ. 23) The accusative, without אֶת and without the article. Comp. Part I. Ex. LVII. 1. 24) Is not turned away, לֹא-שָׁב. 25) Part. Pual of נָטַח.

III. *On the Pronouns—Personal, Demonstrative, Relative, and Interrogative.*

(Comp. Part I, Exx. VII—X.)

This exercise takes in the ה interrogative. This ה (with Hhateph Pattahh) gives the sentence an interrogative form. Before Sheva (mobile), as also before a guttural, Hhateph Pattahh becomes a full Pattahh; and before a guttural with Qamets it becomes Seghol (הֶהָכֶם).

The following words are compound interrogatives: בַּמָּה (whereby? by what?), כַּמָּה (how much?), לָמָּה (why? wherefore?), עַד-כָּמָה (how long?), עַל-כָּמָה (wherefore?), אֵיפֹה, אֵינֶה (where?), אֵיךְ (how?), and some others.

EXAMPLES.

Who hath planted this tree? Thou. What (is) this? This man rejoiceth. I saw¹ a woman who wrote². Who calls? He who speaks. We and ye, I and thou. This month. I know not³ who hath done this. Thou, thou hast not told me it*, and I, I have not heard it⁴. Ye idols, know not⁵ this thing. This land is full⁶ of gold and silver. Ye women⁷, who dwell⁸ in this house. These

Ex. III. 1) הָאִינִי. 2) Fem. כָּרְבָהּ, from כָּרַב. 3) I do not know לֹא יָדַעְתִּי. *) Thou hast not told me, לֹא אָמַרְתָּ לִּי. 4) I have not heard, לֹא שָׁמַעְתִּי. 5) Ye know not, לֹא יָדַעְתֶּם. 6) Is full, מְלֵאָה, fem. of מָלֵא, to be full. 7) נָשִׁים, plur. of אִשָּׁה. 8) יֹשְׁבֹתָיו.

(are) the shepherds that fed⁹ the flocks. Who (is) this man? Who (is) this woman? What shall I do unto thee, my son? The battle from which he fled. Where is the king? In¹⁰ the garden? or in the house? He doth not¹¹ love the father. Thou? I? What did he answer? What said he? This (is) the maidservant who gave¹² me¹³ the book. This is the book which he wrote. Am I not¹¹ thy daughter? Wherefore hast thou slain¹⁴ the king? Have I not¹¹ sent¹⁵ to thee¹⁶? Why hast thou not¹¹ come¹⁷ to me¹⁸? How shall I curse¹⁹ (whom) God hath not cursed²⁰? or how shall I defy²¹ (whom) the Lord hath not¹¹ defied? How long, Lord, wilt thou be angry²²? By what (means) hast thou done²³ this? (Is there) peace? Where (is) he? How hast thou said²⁴? How shall I come²⁵ into²⁶ the house? (Am) I not¹¹ the Lord? And he said, Wherefore (is) this (that) thou dost ask after²⁷ my name? Wherefore have ye brought us up out of Egypt to²⁸ die in the wilderness? I and the lad will go yonder²⁹.

9) רָעַי, from רָעָה. 10) The ה interrogative is placed before the preposition. 11) The negative (לֹא) is always placed before the verb. Therefore also in negative interrogative sentences ה interrog. precedes לֹא. 12) נָתַתְּנָה, fem. of נָתַן. 13) To me, לִי. 14) Thou hast slain, הִכִּיתָ, Hiphil of נָכַח (not used in Kal). 15) I have sent, שְׁלַחְתִּי, from שְׁלַח. 16) To thee, אֵלַי. 17) Thou hast come, הִלַּכְתָּ. 18) To me, אֵלַי; in pause, אֵלַי. 19) I shall curse, אֶקְלֹב, from קָלַב. 20) Hath not cursed, לֹא קָבַח. 21) I shall defy, אֶזְעַם, from זָעַם. 22) Thou wilt be angry, הִתְאַבַּק, from אָבַק. 23) Thou hast done, עָשִׂיתָ. 24) Thou hast said, אָמַרְתָּ. 25) I will come, אָבוֹא. 26) Not to be translated; but בֵּית takes the article. 27) To ask after, שָׁאַל לְ. 28) שָׁאַל לְ. 29) עַד-כֵּן.

IV. *Adjectives with Substantives.*

(Stuart, § 448.)

An adjective used to qualify a substantive is placed after it, and agrees with it in gender and number. If the substantive has the article, the adjective takes it also. Thus also with the demonstrative pronoun *זֶה*, (this). The adjective when used as a predicate is placed before the substantive.

EXAMPLES.

The Lord (is) a great God¹. God is a great king above² all Gods. A worthless man and a wicked man sinneth against God. The men had³ a great fear. Much riches (is) with the merchant⁴. He hath⁵ little silver, but much gold and fatted cattle. A bear robbed⁶ of her whelps will meet a man. A wise man loveth righteousness, but an unjust man loveth oppression. From the wilderness to the great river Euphrates and to the great sea shall⁷ your coast be. The people raised⁸ a great shout. Gibeon (is) a large city. Thou (art) a righteous Lord, king of Jerusalem. Blessed⁹ be

Ex. IV. 1) *גָּדוֹל*. 2) *עַל*. 3) *הָרַחַק*. 4) *סְחָרִים*, plural of *סֶחֶר*. 5) He hath, i. e., there is to him, *לֹא*. 6) Robbed of her whelps, *נִשְׁבָּחָהּ*. 7) *יָדְוָהּ*. 8) *הִרְעִה*. 9) *בָּרַךְ*, Part. pass. of *בָּרַךְ*.

the most high¹⁰ God¹. I will see¹¹ this great sight¹⁰. Canaan (is) a good and large land. The man¹² hath a dumb mouth, a deaf ear, and a blind eye. Joseph foretold¹³ a great famine. I, the Lord thy God, am a jealous God¹.

Remark.—In the want of adjectives the Hebrews use substantives expressing quality or material: and this they frequently do, even where adjectives exist. It is thus that the construction of כל, כָּל־, must be explained. (Comp. Part I. Ex. XIII. ⁸.)

(Stuart, § 144. Lee, art. 225.)

EXAMPLES.

Brazen and iron vessels¹ they brought² into the the house of the Lord. God said to Abraham; a father of many nations³ have I made thee⁴, and I have established⁵ my covenant between me and thee⁶ for an everlasting covenant⁷, and I have given⁸ thee the land of Canaan for an everlasting possession. And the holy garments⁹ of Aaron shall be¹⁰ his sons' after him¹¹, to be anointed¹²

10) Substantive and adjective to receive the article. 11) I will see, אֶרְאֶה. 12) Say; to the man (is). 13) נִבְּאָה.

1) i. e., vessels of (כֶּלִי, construct form of כֶּלִים) brass and iron. 2) נִבְּרַחֲנִי. 3) i. e., a father of a great number of (אֲבוֹת, construct form of אֲבוֹת) nations. 4) I have made, נִבְּרַחֲנִי. 5) I have established, הִקְמַחֲנִי. 6) between me and thee, בֵּינִי. 7) i. e., a covenant of eternity. 8) I have given thee, נִתַּחֲנִי לְךָ. 9) Garments of (בְּגָדִי) holiness. 10) Shall be, יִהְיֶה. 11) His sons' after him, לְבָנָיו אַחֲרָיו. 12) To be anointed, לְמַשְׁחָה.

therein¹³. The man shall not worship¹⁴ silver and gold idols¹⁵.

NOUNS WHICH SUFFER A CHANGE OF VOWELS.

A. *Masculines.*

V. *On declensions II—V, according to Stuart.*

(Comp. Part I. Exx. XXIX—XXXII.)

EXAMPLES.

The fear of the Lord (is the) instruction of wisdom. I have inherited¹ thy testimonies² for ever; for a joy of my heart³ are they⁴. The Lord your God hath given the city into your hands. The glory of the Lord (remaineth) for ever. The law of the wise is a fountain of life⁵. From the going down of the sun unto his rising shall⁶ the borders be. The ready armed men of the host passed over⁷ the Jordan. The elders of Israel stood⁸ before the people. A lamp unto my foot⁹ are thy words, and a light unto my path. An abomination to the Lord are lying lips. The river Euphrates

13) Therein, כִּהֶם. 14) Shall not worship, אֶל-יִשְׁתַּחֲוֶה. 15) i. e., idols of silver and gold.

Ex. V. 1) I have inherited, נִחַלְתִּי. 2) Plur. of עֵדוּת. 3) My heart, לִבִּי, from לֵב. 4) They are, הֵמָּה. 5) חַיִּים. 6) Shall be, יִהְיֶה. 7) עָבְרוּ. 8) עָמְדוּ. 9) To my foot, לְרַגְלִי.

(is) a large river. There appeared¹⁰ an angel of the Lord to¹¹ Moses in the flame of fire out of the midst¹² of the bush. Princes and servants¹³ served¹⁴ the king. And God spake¹⁵ these words; I am the Lord thy God, who hath brought thee¹⁶ out of the land of Egypt. Hear¹⁷ the voice of the words of the Lord. I have heard¹⁸ thy words. And the army rose¹⁹ from its place. And Abram took²⁰ his servants born in his house²¹ and pursued²² the army. I have given²³ you²⁴ the land, and ye shall reap²⁵ the harvests thereof, and bring²⁶ the first²⁷ sheaf²⁸ of your harvest to the priest, and he shall offer²⁹ the sheaf for you. I will multiply³⁰ thy seed³¹ as the stars of heaven. Abimelech and Phicol, the chief captain of his host, said³² to Abraham; God is with thee³³ in all that thou doest³⁴. Thou shalt rise up before the hoary head³⁵, and honour the face of³⁶ the old man, and fear thy God; I (am) the Lord. He was old and heavy. And it came to pass³⁷ after³⁸ these³⁹ things.

10) נִרְאָה, from רָאָה. 11) אֵל. 12) From the midst of, מִתּוֹךְ. 13) עֲבָדִים from עָבַד. 14) עָבְדִי. 15) And he spake, וַיֹּדֶבֶר. 16) I have brought thee, הוֹצֵאתִיךָ. 17) Hear, שָׁמַע לְ. 18) I have heard, שָׁמַעְתִּי. 19) וַיָּקָם. 20) And he took, וַיִּקַּח. 21) His house, בֵּיתוֹ. 22) And pursued, וַיִּרְדֹּף. 23) I have given, נָתַתִּי. 24) לָכֶם. 25) And ye shall reap, וַתְּזַרְעוּ. 26) And ye shall bring, וַתְּבִיאֶתֶם. 27) הָאֵשֶׁת, to be placed after the substantive, as any other adjective. 28) עֹמֶר. 29) And he shall offer, וַיִּזְבֵּחַ. 30) I will multiply, אֶמְרִי. 31) Thy seed, זֶרְעֶךָ, from זָרַע. 32) אִמְרִי; to (any one), לְ, or אֵלַי. 33) With thee, עִמָּךְ. 34) Thou doest, תַּעֲשֶׂה. 35) The hoary head, שֵׁיבָה. 36) The face of, פָּנָי. 37) And it came to pass, וַיְהִי. 38) After, אַחֲרַי. 39) Put the pronoun after the noun.

VI. *Segholate Nouns.*

(Comp. Part I. Exx. XXXIII—XXXV.)

EXAMPLES.

Lord thy memorial is from generation to generation¹. I have seen² your king, and his servants, and his country. They set up³ a heap⁴ of stones. They took⁵ their food and their substance. His ears have heard⁶ your voice. Abraham took his two servants and Isaac with him⁷ to mount Moriah. Put off⁸ thy shoes from off⁹ thy feet. Eschol and Aner were¹⁰ parties of a covenant with Abraham. Thou shalt not see¹¹ the father again until the day of his death. Abraham lifted up his eyes and saw¹² the ram which God had sent. Ye have offered¹³ many¹⁴ rams to the Lord. So did he to that city and to her king. Joshua said; put¹⁵ your feet on the necks of these kings, and they put¹⁶ their feet on their necks. Why doth not your ear hear the words of God? What (meaneth) this bleating of the sheep in mine ears? Ye shall eat¹⁷ your bread to the full, and dwell¹⁸ in your land safely. The

Ex. VI. 1) From generation to generation, לְדֹר וּדְוֹר. 2) I have seen, רָאִיתִי. 3) הִקְיִמוּ. 4) הֵל. 5) לָקְחוּ. 6) Have heard, שָׁמְעוּ. 7) With him, אִתּוֹ. 8) שָׁל. 9) מֵעַל. 10) הֵם, the pronoun of the third person for the verb, *To Be*. 11) Thou shalt not see again, לֹא תִרְאֶה אֲחֵרָתָא. 12) And he saw, וַיִּרְא. 13) Ye have offered, הִקְרַבְתֶּם. 14) רַבִּים, after the substantive. 15) שִׁמוּ. 16) And they put, וַיָּקִימוּ. 17) Ye shall eat, וַיֵּאָכְלוּ. 18) And shall dwell, וַיִּשְׁכְּתוּ.

shoes of the children I have taken off¹⁹ their feet. Your shoes (are) small. Mine eyes saw²⁰ the temple of God. When thou wast little in thine own sight, (wast) thou not (made) the head of the tribes of Israel, and the Lord anointed thee king over Israel?

VII. *Nouns Decl. VII—IX, according to Stuart.*

(Comp. Part I., Exx. XXXVI—XXXVIII.)

EXAMPLES.

Lord, thy name is from¹ eternity. Who will escape² the snares of death? The priest bore³ the ark of the covenant before the people. I have cleft⁴ wood. Job (was) his name. Job had⁵ three thousand⁶ camels. The teeth of the lions are broken⁷. He took all the shields which Solomon had caused to be made⁸. The idols of the heathen (are) silver and gold, the work of men's hands. I have given⁹ the king and his people into thine hand. Abraham took wood for a burnt offering to offer up¹⁰ Isaac his son. Moses was feeding the flock¹¹ of Jethro his father-in-law, priest of Midian. The work of his hands hast thou blessed¹², and his cattle spread over the land.

19) I have taken off, נָשַׁלְתִּי. 20) רָאִי.

Ex. VII. 1) לֵ. 2) Will escape, יִסּוּר. 3) נָשָׂא. 4) I have cleft, בָּרַעַתִּי. 5) הָיָה. 6) וּשְׁלֹשָׁת אֲלָפֵי. 7) Are broken, נִתְּכָבִי, in pause for נִתְּכָבִי. 8) Had caused to be made, עָצָה. 9) I have given, נָתַתִּי. 10) To offer up, לְהַעֲלוֹת. 11) אֶת. 12) Thou hast blessed, בֵּרַכְתָּ.

They will pursue¹³ the oppressors of the people. The people hath killed¹⁴ its oppressors. Our arrows have pierced through the shields of the enemy. The cities¹⁵ upon their hills Joshua burnt not. The enemy were scattered abroad¹⁶, and all their camps burnt¹⁷. Judah sold Joseph to the merchants. These (are) the times of the Lord, the assemblies to¹⁸ the sanctuary, which ye shall call together¹⁹ at²⁰ their times. The tree of the field shall bring forth²¹ fruit. Ye have pursued the enemy, and the enemy are fallen. I spake²² in his name what he commanded. I have broken the pride of your power. I have broken the bands of your yoke.

B. *Feminine Nouns.*

VIII. *On Decl. X—XIII, according to Stuart.*

(Comp. Part I., Exx. XXXIX—XLI.)

EXAMPLES.

He set up an¹ image of Baal. On the sabbath thou shalt do no work², thou, and thy manservant, and thy maidservant, and thy cattle. By the blast

13) They will pursue, יִרְדְּפוּ. 14) הִמִּית. 15) עִיר, plural עָרִים. 16) Were scattered abroad, נִפְרְדוּ. 17) Were burnt, נִשְׂרְפוּ. 18) i. e., assemblies of the sanctuary. 19) Ye shall call together, תִּקְרְאוּ. 20) בְּ. 21) Will bring forth, יָבִיט. 22) דִּבַּרְתִּי.

Ex. VIII. 1) תַּעֲשֶׂה. 2) Thou shalt work, תַּעֲשֶׂה.

of God the wicked shall perish³; and by the breath of his nostrils shall they be consumed⁴. I have heard⁵ the roaring of the lion. Thy righteousness (is) righteous for ever, and thy law (is) truth. Is not⁶ this thy fear, thy confidence, thy hope? The thoughts of the righteous (are) right: but the counsels of the wicked (are) deceit. Thou shalt leave⁷ a corner of thy land for the poor and the stranger. Ye shall return⁸ each one to his possession, and each one to his family. Haran died⁹ before¹⁰ his father¹¹ Terah in the land of his nativity. The 'perverse is an abomination to the Lord. They came¹² to the wilderness of Jericho. Spoil¹³ the city of its spoil and of its cattle. Abraham took seven lambs out of the flock. The wicked have taken your possession and killed¹⁴ your family. Ye shall eat¹⁵ the increase of your land. The lambs of the flock (are) many. Our lambs and your lambs (are) small. They took¹⁶ the man from the tree, and laid¹⁷ his corpse at¹⁸ the gate of the city. Surely I have seen¹⁹ the affliction of my people, and have heard⁵ their cry. The heathen were oppressed²⁰, and their cry was²¹ great. Behold, the cry of the children of Israel is come to me²².

3) They shall perish, יִאבְדוּ. 4) וְיִכְלֶה. 5) I have heard, שָׁמַעְתִּי. 6) הֲלוֹא, לֹא with ה interrogative. 7) Thou shalt leave, תַּעֲזֹב. 8) תָּשׁוּבוּ. 9) מָת, Kal of מוֹת. 10) Before, עַל־פָּנָיו. 11) His father, אָבִיו. 12) בָּאוּ. 13) בָּזָזוּ. 14) He hath killed, הָמִית. 15) Ye shall eat, תֹּאכְלוּ. 16) הוֹרִידוּ. 17) And laid, וַיִּשְׁלִיכוּ. 18) אֶל־. 19) רָאָה רְאִיתִי. 20) Were oppressed, נִכְשָׁו. 21) הָיָא, the pronoun in the place of the simple substantive verb. 22) Is come to me, בָּאָה אֵלַי.

IX. *The Irregular Nouns.*

(Comp. Part I., Ex. XV.)

EXAMPLES.

In the house of Job (were) seven¹ sons and their² three sisters. And his sons and his daughters eat³ and drank wine in the house of their brother, the firstborn. Then Job opened⁴ his mouth and cursed⁵ his day. The waters of the sea (are) great. O Lord, thy waters fill⁶ the plains. The men of Israel set fire to all the cities they came to. The cities are filled⁷ with heathen. Many (were) the princes and captains among the Hebrews. The fathers are the heads of the families. Your fathers (were) our leaders in war; with them⁸ we took⁹ many cities. Your houses shall be burned¹⁰ and your sons and daughters shall be¹¹ slaves. The maidservants shall serve¹² the mistress of the house and the daughters of the house. The houses of the Hebrews are destroyed by the enemy. Where (are) the maidservants of your brother, who have stolen the vessels? Thy father-in-law

EX. IX. 1) שְׁבַעַה. 2) Say; and three (וּשְׁלֹשָׁה) their sisters. For the number must be taken as a substantive, so that we should properly say, the three their sisters. 3) Plur. of the particip. אוֹכְלִים, *eating*; שׁוֹמְרִים, *drinking*. 4) Then he opened, וַיִּפְתָּח. 5) And cursed, וַיִּקְלֹל, fut. Piel of קָלַל, with ו copulative. 6) מְלֵא. 7) Are filled, נִמְלֵא, Niphal of מָלֵא. 8) With them, עִמָּהֶם. 9) לְקַחְנִי, præter. of לָקַח. 10) יִשְׂרְפוּ, future Niphal of שָׂרַף. 11) And they shall be, וְיָהִי, future Kal of הָיָה, with ו copulative. 12) תַּעֲבֹדֵי.

hates¹³ the arms of war, as the Lord hateth the idols of the heathen. Our brother keepeth* the golden¹⁴ and silver vessels, which the men of war have taken for spoil. From the mouth of Moses went forth the law of God. And he opened his mouth, that he might publish¹⁵ the laws of God. Abram and Nahor took wives; the name of Abram's wife (was) Sarai, and the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah and the father of Iscah. But Sarai was barren; she had no child. And Terah took¹⁶ Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife, and they went¹⁷ to the land¹⁸ of Canaan.

Remark.—The words אִישׁ (*man*) and בֶּן (*son*) are used in circumlocution, and then express the possessor of a property; e. g., אִישׁ דְּבָרִים (i. e., a man of words,) an eloquent man; בֶּן-חַיִל (i. e., son of strength,) a hero, a brave man. בֶּן is also used in definitions of time, and answers to the Latin, *natus*. Of אִישׁ it is to be remarked that it is used collectively.

(Stuart, § 444. Lee, art. 225, 2.)

EXAMPLES.

Saul said to Jonathan, send¹ and fetch² David

13) שָׂנֵא. *) שָׁמַר. 14) i. e., vessels of gold and silver; Comp. Part II., Ex. IV. (p. 78.) 15) That he might publish, כִּי-יַדְבִּיר. 16) And he took, וַיִּקַּח. 17) And they went, וַיֵּלְכוּ. 18) To the land, אֶרֶץ, from אֶרֶץ, with ה locale. Comp. the next Exercise.

1) שְׁלַח. 2) קַח.

unto me³, that he may die⁴. Moses said unto the Lord, I (am) not eloquent⁵; but I am of slow speech⁶ and of a slow tongue. If Adonijah⁷ will shew himself⁸ a worthy man⁹, there shall not¹⁰ an hair of him fall to the earth¹¹; but if wickedness shall be found in him¹², he shall die¹³. A wise man¹⁴ (is) strong¹⁵, and a prudent man¹⁶ mighty in power¹⁷. Noah was¹⁸ five hundred years old¹⁹ when he begat²⁰ Shem, Ham, and Japheth. A woman, if she bear²¹ a maid child²², shall bring²³ a lamb of the first year²⁴ for an offering. Jacob lifted up²⁵ his feet, and came²⁶ into the land of the east²⁷. All the fighting men²⁸ passed over²⁹ before the children of Israel, to³⁰ take the land of Bashan in possession³¹.

X. On the ה locale.

ה־ is joined on to the end of a word to denote *motion*, or *direction towards* a place, or even to *point out* a being at a place.

- 3) Unto me, אֵלַי. 4) Say; that a son of death he (may be.) 5) i. e., a man of words. 6) Of slow speech, כְּבִד־פֶּה. 7) אֲדוֹנִיָּה. 8) Will show himself a —, יִהְיֶה לִּי. 9) i. e., a son of strength. 10) There shall not fall, לֹא־יִפֹּל. 11) To the ground, אֲרָצָה. 12) Shall be found in him, תִּמָּצֵא־בּוֹ. 13) He shall die, וָמָת. 14) גִּבּוֹר. 15) בָּעֹז. 16) i. e., a man of prudence. 17) Mighty in power, בְּאַמְצָן־כֹּחַ. 18) Was, וַיְהִי, i conversive. 19) i. e., a son of five hundred years. 20) When he begat, וַיֹּלֵד. 21) רָבִיָּא. 22) גִּלְדָּה. 23) Shall bring, תָּבִיא. 24) i. e., a lamb, a son of his year. 25) וַיִּשָּׂא. 26) And went, וַיֵּלֶךְ. 27) i. e., of the sons of the east. 28) i. e., all men of the war. 29) וַיַּעֲבְרוּ. 30) To take possession of, לְרַשֵּׁת. 31) בְּשָׁן.

EXAMPLES.

The brethren let down¹ Joseph into² the pit; but the pit (was) empty³, and there was no⁴ water in it. Joseph was taken down⁵ into Egypt. He cast⁶ great stones upon² the ground. The smoke of the city went up towards² heaven. The kings fell in the war, and the others⁷ fled⁸ towards the mountains⁹. The children of Israel went to² the land of Canaan. Moses led* the flock of Jethro in the wilderness, and came¹⁰ to the mountain of God, to² Horeb. The silver and gold fell to the ground. Samuel returned¹¹ to² Ramah¹², for there (was) his house, and there he judged Israel. Abraham hastened¹³ into² the tent unto Sarah. The sun was risen on the earth, when Lot entered¹⁴ into² Zoar. Isaac led¹⁵ Rebecca into² the tent¹⁶ of Sarah his mother. Shimei saddled his ass and went¹⁷ to² Gath¹⁸. Abraham sent¹⁹ his sons eastward², unto the east country.

Ex. X. 1) הֵשִׁיבוּ. 2) To be expressed by He locale with the following substantive. 3) רֵק. 4) And there was not in it, וְאֵין בוֹ. 5) He was taken down, הוֹרִיד. 6) הֵשְׁלִיךְ. 7) נִשְׁאָרוּם, plur. particip. Niphal of שָׁרַם. 8) נָסוּ. 9) הָר, but with the ה locale הָר, on account of the following guttural with Qamets; therefore הָרָה, to the mountain. *) לָהֵג. 10) And came, וַיָּבֹא. 11) Returned, שָׁב. 12) With the article; רָמָה, with the feminine termination, takes the ה locale after its construct form, therefore after רָמַת. 13) מִמְּהָר. 14) בָּא. 15) הֵבִיא. 16) The construct form makes no change in respect of the ה locale. 17) And went, וַיֵּלֶךְ. 18) גַּת takes daghesh forte into the ת on receiving accession, as nouns of the eighth declension; Stuart, § 374. 19) שְׁלַח.

XI. *Formation of the Comparative and Superlative.*

(Stuart, §§ 454—456. Lee, art. 241, 8).

The Hebrew language, like the Latin, expresses the thing with which another is compared by the ablative relation (בִּי), but without giving the adjective a peculiar form of comparative. Hence, in comparison, it prefixes the particle בִּי (בִּי) to the word with which another is compared, and leaves the adjective unchanged. Superlative comparison is marked by simply prefixing the article.

EXAMPLES.

Thou (art) greater than the father. The law of thy mouth (is) dearer unto me¹ than thousands² of gold and silver. Solomon was wiser than many kings on the earth. Better is little with the fear of the Lord, than great treasure and trouble therewith³. Better is a portion⁴ of herbs and love therewith⁵, than a fatted ox and hatred therewith³. The wonders of God are more⁶ than the sand of the sea. God is holier⁷ than any one. The lion (is) stronger⁸ than the horse. The number of the mountains (is) greater than the number of the towns. The word of God (is) sweeter than honey. The horse is fleeter than the ox. I am more thirsty than the sand of the wilderness. My fruit

Ex. XI. 1) לִי, joined by Maqqeph to the preceding word.
2) אֶלְפִי. 3) Therewith, בִּי. 4) Construct state. 5) אִשָּׁה.
6) See in the Lex., Many. 7) קָדוֹשׁ. 8) עֶז.

is better than fine gold, and my revenue than choice silver. This place is higher than all mountains which (are) the highest in the land. The enemy fled swifter than a ship, and than a bird of heaven. The righteousness of God is more righteous than the commandments of men.

XII. *On the Numerals.*

(Comp. Part I., Exx. XLIII and XLIV.)

EXAMPLES.

There came¹ to² David to³ Hebron, the children of Judah, six thousand and eight hundred. Of the children of Simeon, seven thousand and one hundred. Of the children of Levi, four thousand and six hundred. And Zadok, a young man mighty of valour⁴, and his father's house, twenty-two captains. The children of Issachar, the heads of them were two hundred, and all their brethren. Of Asher, forty thousand. Eight years old⁵ was Josiah when he began to reign⁶, and one and thirty years reigned he in Jerusalem. And in the eighth year of his reign⁷ he began to seek⁸ after⁹ the God of David, his father; and in the twelfth year he began to purge¹⁰ Judah and Jerusalem from idols. In the eighteenth year¹¹ of his reign⁷ he sent

Ex. XII. 1) בָּא. 2) עַל. 3) By ה locale; see Part II., Ex. X., ². 4) See Part II., Ex. IX., *Remark* (page 86). 5) i. e., a son of eight years. 6) When he began to reign, בִּמְלָכּוֹ. 7) His reign, לְמַלְכוֹ. 8) He began to seek; הִתְחִיל לְדַרֵּשׁ. 9) לְ. 10) He began to purge, הִתְחִיל לְטַהֵר. 11) i. e., in the year (בְּשָׁנָה) eighteen.

Shaphan, the son of Azaliah, to repair¹² the house of the Lord his God. And Josiah kept¹³ a pass-over unto the Lord in Jerusalem, and they killed¹⁴ the passover on the fourteenth (day) of the first month¹⁵. Samson found three hundred foxes. Samson found the jaw-bone of an ass, and with it¹⁶ slew¹⁷ a thousand men. I will give thee¹⁸ eleven hundred pieces of silver. Samson judged Israel twenty years. Divide¹⁹ the land into²⁰ seven portions. The Lord said to Noah, Make thee²¹ an ark; three hundred cubits (shall be) the length of the ark, and fifty cubits its breadth, and thirty cubits its height. And the rain was²² upon the earth forty days and forty nights. And Noah went into²³ the ark, and his three sons, and the three wives of his sons.

XIII. *The Prepositions with suffixes in the Singular and Plural forms.*

(Comp. Part. I., Exx. XLV and XLVI.)

EXAMPLES.

I, and the whole people which (is) with¹ me, we will draw near² to³ the city. I have shewn⁴ mercy

12) To repair, לְחַזֵּק. 13) And he held, וַיַּעַשׂ. 14) וַיִּשְׁחָטוּ. 15) Of the month (לַחֹדֶשׁ) the first. 16) With it, אִתּוֹ. 17) And slew, וַיַּחַד. 18) I will give thee, אֶתֵּן לְךָ. 19) חָתַלְתִּי לְךָ. 20) לְ. 21) Make thee, עָשֵׂה לְךָ. 22) And there was, וַיְהִי. 23) And — went in, וַיָּבֵא. 24) אֵלַי.

Ex. XIII. 1) אִתּוֹ. 2) We will draw near, נִקְרַב, future Kal of קָרַב. 3) אֵלַי. 4) I have shewn, עָשִׂיתִי, præter of עָשָׂה.

to thee, and thou, thou hast done⁵ violence to me. He hath given you the book which (belongs) to us. (There is) not one among⁶ them that (is) good. Your fear is⁷ fallen upon⁸ us. They hearkened⁹ to¹⁰ thee, but thou, thou hast not¹¹ hearkened to¹⁰ them. I have seen¹² the king and his servants who (were) with¹ him. To thee and to thy seed have I given¹³ this land. I (am) to them a God. (In) six days the Lord made heaven and earth, and the sea, and all that in them (is). I have sent¹⁴ destruction among you, and ye are given¹⁵ into the hand of the enemy. Samson slew¹⁶ the Philistines, and the Lord (was) with¹⁷ him. Return¹⁸ with me. I will not return¹⁹ with¹⁷ them. From the brightness (that was) before him, the clouds passed²⁰. Thou wilt subdue²¹ my adversaries under me. The Lord said, it is not good that man should be²² alone²³, I will make²⁴ him a help-meet for²⁵ him. I will put²⁶ enmity between

5) Thou hast done, עָשִׂיתָ. 6) כִּי. 7) Is fallen, נִפְלָה, fem. of נָפַל. 8) עָלַי. 9) נִשְׁמָעוּ, præter. of שָׁמַע. 10) אֵל. 11) Thou hast not hearkened, לֹא שָׁמַעְתָּ. 12) I have seen, רָאִיתִי, præter. of רָאָה. 13) I have given, נָתַתִּי, præter. of נָתַן. 14) נִשְׁלַחְתִּי, Piel of שָׁלַח. 15) Ye shall give, נִתְּנָם, Niphal of נָתַן. 16) הִדָּה, Hiphil of דָּהָה. 17) עִם. 18) Return, שׁוּב, imperative of שָׁוָה. 19) I will not return, לֹא אָשׁוּב, fut. Kal of שָׁוָה. 20) Passed, עָבַרְתִּי, præter. of עָבַר. 21) Thou wilt subdue, תִּכְרִיעַ, fut. Hiphil of כָּרַע. 22) That — should be, הָיִיתָ. 23) i. e., alone he; the suffix of the third person on לְבַד, which word, after the manner of nouns of the eighth declension, doubles its last radical on receiving accession. See Stuart, § 374. 24) I will make, אֶשׂא, fut. Kal of שָׂא or שִׂית. 25) נִגְדָה. 26) I will put, אֶעֱשֶׂה, fut. Kal of עָשָׂה.

thee and between her seed. Cursed²⁷ (be) the ground for thy sake²⁸. The woman came²⁹ and said³⁰ to her husband, there hath come³¹ to³² me an angel of God. Thy enemy is come³¹ to³² us. We said³³ to³² him, no one³⁴ helpeth thee. The spirit of God came³⁵ upon him. I have given¹³ thy wife to thy companion; take³⁶ her sister, let her be³⁷ thine instead of her. The spirit of God moveth³⁸ over us. The pillars of the house bent³⁹ above them. I saw mountains on this side, and mountains on that side, and a valley between them.

XIV. *Several Adverbs and Interjections receive after them verbal suffixes; in which connexion the suffixes are generally in the Nominative case.*

(Stuart, § 405. Lee, art. 171, 9 and 10.)

EXAMPLES.*

He speaks *as*¹ *I* (do). *Behold I* (am) the Lord. *He* (was) *yet* standing² before the Lord. At one

27) עָרַר, part. pass. of עָרַר, fem. עָרַרָה. 28) For the sake of (בְּעִרְרִי) thee. 29) בָּאָה, præt. fem. of בָּא, 30) And said, וַתֹּאמֶר, fut. Kal fem. with ו conversive. 31) Is come, בָּא. 32) אֵל. 33) אָמַרְנִי, præt. of אָמַר. 34) i. e., there is no helper (אֵין מֵעִיל) to thee. 35) שָׁלַח, fem. שָׁלַחָה. 36) לָקַח, imper. Kal of לָקַח. 37) Let her be, תִּהְיֶינָה, future Kal of הָיָה.—Thine, i. e., to thee. 38) i. e., (is) moving, מִרְחָפָה, part. Piel fem. of רָחַף. 39) הִתְלַפְּרוּ, Hithpael of לָפַת.

Ex. XIV. *) The words to be joined together are printed in italics. 1) כֵּן. 2) עָמַד, part. Kal of עָמַד. Comp. Part I., Ex. XIX.

time *thou art*³; at another time thou art not³. *Where* (are) *they*, thy wise men? *Behold*, *thou* shalt eat⁴ thereof⁵. *Ye* have not chosen⁶ what is good. *Where* (is) *he*, the king of⁷ Hamath. *Ye* are there³, to show mercy⁸. I will be⁹ as *thou* (art), O Lord. There is not¹⁰ in the land a man perfect and upright as *he*. Who doeth¹¹ this¹² as *ye*? We do¹³ not as *they* (masc. plur.), for we are more upright¹⁴ than they. O God, *thou art* he that prospereth¹⁵ my way in which I go¹⁶. Now if *ye are*³ (they) who⁸ show mercy and truth to¹⁷ my master, then tell me¹⁸. *Where* (are) *they*? *They are* not³. *Behold I, I* (am) still with¹⁹ thee. The wicked, *they are* no³ more²⁰. *They all*²¹ wait upon thee²², that thou mayest give²³ them their food in²⁴ due season.

3) Is, **יֵשׁ**. This is a particle denoting mere *existence*; and is used for singular or plural and with every person, which must be expressed by a suffix. The contrary, *is not*, **אֵין** is used in the same manner. 4) Thou shalt eat, **תֹאכַל**. 5) **מִשָּׁם**, compounded of **שָׁם** and **מִן**. 6) Have chosen, **בָּחַרְתָּם**, præter of **בָּחַר**. 7) Of, to be expressed by the construct state. The two nouns must be joined by Maqqeph. 8) i. e., as persons shewing mercy, **עֲשֵׂהֶם חֶסֶד**; part. Kal of **עָשָׂה**, **עֹשֶׂה**, decl. IX. 9) **אֶהְיֶה**, fut. Kal of **הָיָה**. 10) Is not, **אֵין**. 11) **יַעֲשֶׂה**, future Kal of **עָשָׂה**. 12) Compare Part I., Example VIII. 13) **עֲשִׂינוּ**, præter Kal of **עָשָׂה**. 14) Respecting the comparative, comp. Part II., Ex. XI. 15) i. e., one prospering, **מַצְלִיחַ**, part. Hiphil of **צָלַח**. 16) I go, **הִלַּכְתִּי**, præter Kal of **הָלַךְ**. 17) **אֶת־**. 18) Then say so, **יְהִי־דִבְרִי**, Hiphil of **דָּבַר**. 19) **עִם**. 20) **עוֹד**, to be placed between the substantive and **אֵין**. 21) **כָּל** has as a shorter form, **כָּל־**, with a daghesh forte in **ל**; *they all* **כָּל־הֵם**. 22) Wait upon, **שִׁבְרוּ אֵלַי**. 23) i. e., to give, **לָתֵת**. 24) **בְּ**.

XV. *The regular Verb.*

(Comp. Part I., Exx. XV—XXIV., and Ex. XLVII.)

EXAMPLES.

Praise God, praise our king. Thou, Lord, wilt bless the righteous. Thou, Lord, hast blessed thy works. Joshua was a minister¹ of Moses. I have done² as I have spoken to Israel. There shall not a man rise up before Samson. Tell me all that you have concealed in the house. Many treasures lie under the earth and are concealed. They will reckon many enemies. A strong man³ hath brought the enemy to rest. Your terror fell upon⁴ us. The city was taken and burned with fire. We cause the city to be burned with fire. The house was shut up against⁵ the wicked, but was opened to the righteous. Ye shall not go far from the city. We will draw near to the city. Joshua shall assemble the people. On the morrow the army was numbered. Suffer the army to approach the city, it shall not burn the city. The inhabitants of the city made peace with⁶ Israel. The city made peace with⁶ Joshua and the children of Israel. Pursue your enemies and kill⁷ them. The land resteth from war.

Ex. XV. 1) Use the part. Piel of שָׁרַת with an accusative after it. 2) עָשִׂיתִי, pract. Kal of עָשָׂה. 3) See Part II., Ex. IX., *Remark*. 4) עָלַי. Comp. Part I., Ex. XLVI. 5) מִפְּנֵי. Comp. Part I., Ex. XL.¹⁵ 6) אָרַח. 7) The imperative must not be repeated, but the second person praterite is to be used in the second place. Stuart, § 503, (*f*), (1).

XVI. *Verbs with Gutturals.*

(Comp. Part. I., Exx. XXV—XXVII and XLVIII.)

EXAMPLES.

Joshua cursed every thing that hath breath, as the Lord the God of Israel had commanded. The Lord blesseth Israel, and will bless thee. Swear this by God. And he said¹, I will swear. He called that place² Beer-Sheba, because there Abraham and Abimelech sware. I will saddle my ass and³ go to the city. Zebulun, a people (that) jeopardised his life unto death⁴. All the cattle of the land shall winter in the field. Ye have sworn by my name. Lord, thou wilt have mercy on⁵ Zion. From heaven doth he look⁶ upon⁷ the earth, to hear the groaning of the prisoner, to loose those appointed to death⁸. The people assemble together to serve the Lord. Bless the Lord, O my soul, and forget⁹ not all his benefits. He forgiveth¹⁰ all thine iniquities. The waters flee¹¹ at¹² thy rebuke; at¹² the voice of thy thunder they hasten¹³ away. Thou hast set¹⁴ a bound to the waters, that they may not pass over. The waters

Ex. XVI. 1) וַיִּאָמֶר, fut. Kal of אָמַר with ו conversive. 2) He called the place, קָרָא לַמָּקוֹם. 3) And I will go, וְאָלַךְ, fut. Kal of הָלַךְ (יָלַךְ) with ו copulative. 4) לְמוֹת. 5) By the simple accusative, because רַחֵם, to have mercy upon, takes this case. 6) הִבִּיט, Hiphil of נָבַט. 7) אֶל־. 8) תְּבוֹיָתָהּ. 9) i. e., thou shalt not forget. 10) Use the participle. 11) יָנוּסוּ, future of נָס. 12) מִן. 13) Future. 14) Thou hast set, שָׁמַת.

stand above the mountains. (It is) God who causeth grass to grow for the cattle, and herbs for the service of man. In the night the young lions roar after¹⁵ their prey. The sun ariseth, they gather themselves together, and lie down in their dens. Thou hidest thy face, men are troubled; thou takest away¹⁶ their breath, they die. The glory of God is for ever, the Lord rejoiceth over his works. The Lord looketh⁶ upon⁷ the earth, so that¹⁷ it trembleth. Wisdom will enter¹⁸ into thine heart, and knowledge will be pleasant to thy soul. Hearken not to this woman, who maketh smooth her words¹⁹. A virtuous woman²⁰ stretcheth out her hand²¹ to the poor, and reacheth forth her hands to the needy.

XVII. Verbs with Suffix Pronouns.

(Comp. Part. I., Ex. LIX.)

EXAMPLES.

I will pursue mine enemy and *slay him**. Lamech called his son Noah, saying¹, This (same) *shall comfort us* concerning the toil² of our hands. My brother hath found a lion, and *would send it* to³ the

15) הָ. 16) Thou takest away, תִּסָּחֵק (תִּסָּחֵק) future of סָּחֵק. 17) ו followed by a future, and daghesh in the first radical. 18) Will enter, תִּבְּרָה, fem. fut. of בָּרָה. 19) אִמְרָה. 20) i. e., a woman of virtue (strength), אִשְׁת־חַיִּל. 21) Here, כָּה; afterwards, יָד.

Ex. XVII. *) The verbs and suffix pronouns which belong together are expressed by italics. 1) Saying, לֵאמֹר. 2) Toil, עֲצָבוֹן. 3) אֵל-.

king. God *loveth us* as a father his children. If ye know the laws, keep them in your hearts. The enemy draw nigh unto the town to *take it*. They shall not *take it*, for the Lord *defendeth it*. Send us a bullock from the herd in order *to slay it*. My father hath given me books, and *I have sold them*. God saith to the righteous, I will not *forsake thee* in trouble. Also I say to my friends, I *forsake you* not. Also ye, ye *forsake me* not. Why hast thou *sought me*? My sister hath *sought thee* (fem.), and thou hast *forsaken her*. Noah made an ark, and *pitched it* with pitch. The Lord hath preserved me in trouble, therefore will I *love him* for ever. I have heard thy words, O Lord, and I *will keep them* for ever. Joseph was a son of Jacob, and his brethren *sold him*. He did not recompense them with evil; he *loved them* as his brethren. The vine yields me much fruit, for I *have pruned it*.

XVIII. Verbs פָּנ and עָע.

(Comp. Part I., Exx. XLIX and L.)

EXAMPLES.

The days of feasting are gone about. Ye will not declare our word. When the Lord gave¹ us this land, we shewed² mercy to³ you. Remove from this land, and destroy all the cities. Thou,

Ex. XVIII. 1) i. e., upon (עַל) the Lord's giving us the land. 2) עָשִׂינוּ, præter. Kal of עָשָׂה. 3) עִמָּךְ. Comp. Part I., Ex. XLV,

Lord, hast made a hedge about him and about his house. All the Israelites⁴ stood firm, until all the people⁵ were ready to⁶ pass over the Jordan. Compass the city, its booty and its cattle shall ye take for spoil. The men of strife are rooted out, and the rest will remove from the camp and leave the land. The walls of the city shall fall. Take with³ thee all the people of war. Into thy hand have I given the king of the city and his land. Roll great stones to the mouth of the cave. They rolled great stones to⁷ it, and it was surrounded by them. Your cities shall be laid waste. Many among⁸ you shall pine away in the lands of your enemies. The deceit was told to Joshua. The enemy shall fall upon you, and ye, ye shall be rooted out. I knew not who hath done this, and thou, thou hast not declared (it) to me. Mine eyes began to grow dim⁹, I could¹⁰ not see¹¹, and I pine away. If he hear this word, his ears shall tingle. The silver and gold shalt thou take out of my hand, for thou (art) my friend. I have told thee that I (am) a judge¹² over thy house. Samuel prayed to God. Samuel said to Jesse, Are (here) all¹³ the young men? And he said, there remaineth yet the youngest¹⁴. The man let the gold and the silver fall to¹⁵ the ground.

4) בְּלִי־יִשְׂרָאֵל. 5) בְּלִי־חַגִּי. 6) לְ, followed by an infinitive. 7) אֶל. 8) בְּ. 9) To grow dim, בְּחֹזֶת, infin. Piel of בָּהָה. 10) I could not לֹא־יָכֹלְתִּי. 11) To (?) see, רָאוּת, infin. Kal of רָאָה, to see. 12) Particip. Kal of שָׁפַט; therefore, as one judging thy house, accusative. 13) The interrogation to be expressed by הֲ; comp. Part II., Ex. III. To be all, כָּל־הֵם. 14) Respecting the superlative, see Part II., Ex. XI. 15) By הֵל lo-cate; comp. Part II., Ex. X.

XIX. *Verbs פָּא and פִּי (פִּי').*

(Comp. Part I., Exx. LI—LIV.)

EXAMPLES.

There shall not a word go forth out of thy mouth. She shall dwell in the house of my father. Ye have taken the city, and now shall the enemy go out. The law shall perish from¹ the priests, and counsel from the ancient. The enemy will encamp between the city and the river. Encamp behind the mountain. Moses said to God, Behold, (when) I come² unto the children of Israel, and shall say unto them, The God of your fathers hath sent me³ unto you; and they shall say to me, What is his name? what shall I say unto them⁹? And God said unto Moses, Thus shalt thou say unto the children of Israel, I AM⁴ hath sent me unto you. Joshua caused the men of war to pitch their tents between Bethel and between Ai. They took down the man from the roof of the house. The woman will go down to the land of the Egyptians. All kings will make a league to fight with Israel. At the feast of unleavened bread

Ex. XIX. 1) בִּין. 2) i. e., I coming, אָנֹכִי בָא; בָּא part. Kal of בָּא; comp. Part I., Ex. XIX. 3) Hath sent me, שְׁלַחְנִי, from שְׁלַח, with the suffix of the first person. 4) I AM, אֶהְיֶה, i. e., I will be. God calls himself אֶהְיֶה אֲשֶׁר אֶהְיֶה, I AM THAT I AM. Root הָיָה (הִיָּה), whence also יִהְיֶה. See, under the word *To Be*.

ye shall eat unleavened bread seven days. Israel smote⁵ every living thing⁶ with the edge of the sword, there was not left any breath. Terah begat Abram. And Abram reproved Abimelech concerning the well which Abimelech's servants had seized. He set before me⁷ to⁸ eat. I will not eat before⁹ I have spoken my words. Abraham set seven lambs by themselves¹⁰. They will go together to the place which I have told them. We shall all perish unless the Lord help. And also I, I shall perish, as¹¹ thou. My brother will inherit my property. Ye shall dwell in booths seven days, that¹² your generations may know that I made the children of Israel to dwell in booths, when I brought them¹³ out of the land of Egypt: I (am) the Lord your God.

XX. Verbs ע" and ע".

(Comp. Part I., Exx. LV—LVI.)

EXAMPLES.

A messenger came to Job. Behold, a great¹

5) הִכָּה, Hiphil of נָכָה. 6) נִפְּשׁ, 7) He set before me, שָׁם לִפְנֵי, from שָׁם (שָׁמָּה). 8) לְ, followed by an infin. constr. 9) עַד־עַם. 10) לְבַד, and the suffix of the third pers. plur. fem.; comp. Part II., Ex. XIII, * and ²³. 11) כְּמֹ; comp. Part II., Ex. XIV. 12) לְמַעַן. 13) At my bringing out (בְּהוֹצִיאִי) them. This passage refers to the Jew's feast of tabernacles, in memory of their departure from Egypt. It began on the 15th day of the month Tisri (our October). At this feast also they returned thanks to God for the fruits of the earth they had then gathered in.

Ex. XX. 1) The position of the adjective see in Part II., Ex. IV.

wind came from² the desert. The Lord will³ give you⁴ rest, and take ye the land beyond Jordan, and return ye to the land of your possession. The enemy will pass the night here before they go farther. Job feared God and eschewed evil. Joshua commanded⁵ the people, Ye shall not shout nor let your voice be heard, until I say⁶ unto you, Shout. The armed men came to pass the night in the camp. To-day will my father return. Set an ambush behind the town. Thou shalt arise, and all the people with⁷ thee, to go up⁸ into the city. Pass the night with⁹ me in this city. The enemy will flee before our arrows. The people fleeing turneth upon those pursuing. Many shall die. Blessed¹⁰ are the men, who die in God. Abraham brought back his brother and his substance. I have established a covenant between me and between thee. They will come on the morrow to the place at which¹¹ your brethren died. Who will bring bread and wine? Thou, my father, bring me the book; I will lay it¹² on the table.

2) מֵעֵדֶר. 3) To give rest to, נִיחָה, in Hiphil. 4) Accusative, on account of נִיחָה, which in Hiphil governs this case. 5) צִוָּה, followed by an accusative. 6) i. e., until the day of my saying, עַד יוֹם אֶמְרִי; אֶמְרִי, infin. Kal of אָמַר with the nominal suffix of the first person. 7) עִם; comp. Part I., Ex. XLV. 8) To go up, לָעֲלוֹת, infin. Kal of עָלָה, with לְ. 9) אִתִּי; comp. Part I., Ex. XLVI. 10) i. e., blessings (אֲשֶׁר, Decl. 6) of the men, אֲדָם, in the singular as a collective, with the verb following in the plural. 11) At which, אֲשֶׁר-בּוֹ. The Hebrew language places the relative before the preposition. 12) Accus., אֹתוֹ; comp. Part I., Ex. XLV.

XXI. *Verbs לָא and לָהּ.*

(Comp. Part I., Exx. LVII and LVIII.)

EXAMPLES.

My sons have sinned in their hearts. Job rose in the morning and offered burnt offerings. This¹ will he do every day. I have shewn mercy to² you, and also ye, ye have shewn mercy to² the house of my father. The five kings were found, who * had hid themselves in the cave at Makkedah³. Ascend the mountain and see the cities beneath⁴ thee. The enemies will pitch a camp. Thou shalt not take the name of the Lord thy God in vain. I will make my covenant between me and between thee. And I will multiply thee exceedingly⁵. I have sinned, in that I have transgressed the commandment of God; for I feared the people, and hearkened⁷ unto their⁸ voice. Ye shall do what God commanded you. God said, I will shew mercy to them that keep⁶ my commandments. Fill thine horn (with) oil, and go and anoint him whom I tell⁹ thee. The Lord will not spare him that¹⁰ taketh his name in vain. Six

Ex. XXI. 1) Comp. Part I., Ex. VIII. 2) עָם; comp. Part I., Ex. XLV. *) Use the participle; comp. Part I., Ex. XIX. 3) בָּ. 4) בְּיָמָיו; comp. Part I., Ex. XLVI. 5) Exceedingly, בְּמִאֲדָה מְאֹדָה. The repetition of adverbs marks intensity; Stuart, § 536. 6) Particip. Kal of שָׁמַר, followed by an accusative. 7) Use the future. 8) Their voices, in reference to the collective עָם (*a people*). 9) Whom I tell thee, אֶת־אִשְׁרֵי. 10) Him that, אֶת־אִשְׁרֵי.

days shall work be done, and on the seventh is¹¹ the sabbath of rest. Ye have brought a sacrifice to the Lord and have afflicted your souls. Open the caves, and bring out to me the kings that* hid themselves in the cave. I turn myself to you, and make you fruitful, and multiply you, and establish my covenant with¹² you. They that hate you rule over you. They shall come out to¹³ go to¹⁴ the land of Canaan. And Melchisedec brought forth bread and wine, and he (was) a priest of the most high¹⁵ God¹⁶. I will scatter you abroad among the nations. The Lord appeared in Shiloh; for the Lord revealed himself to¹⁷ Samuel in Shiloh by¹⁸ the word of the Lord.

XXII. *Verbs doubly anomalous.*

(Stuart, §§ 294—297. Lee, art. 205.)

EXAMPLES.

Thus¹ saith the Lord; I, I will be to him a father, and he, he shall be to me a son. Go and see the land and her cities. The king sent to Rahab, saying², Bring forth the men that are come³ to thee, which are entered into thine house,

11) Future. 12) אֲנִי; Part I., Ex. XLV. 13) To, i. e., in order to, לְ with the infin. constr. 14) By הָ locale; Part II., Ex. X. 15) Position of the adjective; Part II., Ex. IV. 16) אֱלֹהִים. 17) אָמַרְתִּי. 18) בְּ.

Ex. XXII. 1) בֹּה. 2) Saying, לֵאמֹר, for לֵאמֹר. 3) Use the participle, i. e., the coming — .

for they are come to search out all the country. Ye have given me a token of truth. Joshua suffered Rahab to live and her father's house. The meat offering shall not be eaten with leaven. And now, O Lord, we thank⁴ thee and praise thy glorious name. On the same day⁵, I cause the sun to go down at mid-day, and cause darkness in⁶ the land. He made his camels to kneel down without the city by⁷ a well of water, at the time of the evening, at⁸ the time when⁸ women go out to draw water. He will throw a stone against the door. Bring⁹ water for¹⁰ the thirsty inhabitants¹¹ of the land of Tema. Turn yourselves from him¹², that¹³ he may be smitten and die. The Lord hath inclined his ear to me. And¹⁴ as long as I live, will I call upon (him). The day goeth away, for the shadows of evening are stretched out¹⁵. Shoot at Babylon, spare no arrows¹⁶; for against the Lord hath she sinned. The children of Israel praise thy name, O Lord.

XXIII. *Verbs conjugated after a double root.*

(Stuart, §§ 298, 299.)

The verbs of this kind most in use, are, בוש

4) Hiphil of יָדָה. 5) On the same day, בַּיּוֹם הַהוּא. 6) לְ. 7) אֵלַי. 8) i. e., at the time of the going out (infin. of יָצָא, with the feminine termination) of the women to draw water, (שָׁאֲבוֹת). 9) Infin. Hiphil of אָתָה. 10) לְקָרָאתָ, properly, to meet the, etc. 11) Particip. Kal of יָשַׁב. 12) From him, מֵאֶחָד. 13) הֵן. 14) And as long as I live, וְיָבִיטִי. 15) Use the future. 16) אֶחָד, here collectively in the singular.

(יָבֵשׁ) *to be ashamed*, הָלַךְ (יָלַךְ) *to go*, טוֹב (יָטַב) *to be good*, גּוֹר (יָגַר) *to fear*, יָצַב (נָצַב) *to place, erect*, נָפַץ (פָּנַץ) *to dash*, צָרַר (יָצַר) *to be narrow*, etc.

The verb יָכַל, *to be able*, borrows its future Kal from the Hophal (יִכָּל), and יָסַף, *to add*, its infinitive and its future from Hiphil (הוֹסִיף, future יוֹסִיף).

EXAMPLES.

Set¹ thee up waymarks, make thee high heaps ; turn again, O virgin of Israel, turn again to these cities. The Lord walketh² upon³ earth and in heaven. What I feared, will come upon me⁴. Hiel built Jericho ; he laid the foundation⁵ thereof in Abiram his firstborn, and set up the gates⁶ thereof in Segub, his youngest son. Thy speech will be good. When⁷ the king was merry with³ wine, the princes went⁸ to the palace. Daughter of Babylon, happy shall he be⁹ that taketh thy children and dasheth them against the stones. I shall be greatly straitened in heart, if the Lord do not help. Joab came to the king, and said ; thou hast this day shamed all thy servants. The wicked think to rob my soul, but they shall not be able. Go to Pharaoh. Behold he will go out to¹⁰ the water ; and thou, do thou place thyself over

Ex. XXIII. 1) Hiphil of יָצַב. 2) Use the participle Kal ; comp. Part I., Ex. XIX. 3) הָ. 4) i. e., to me, לִי. 5) Piel. 6) דָּלָת. 7) i. e., upon the king's being merry ; comp. Part II., Ex. XIX. 8) Hiphil. 9) i. e., blessings of the man ; comp. Part II., Ex. XX, ¹⁰. 10) By הָ locale, and the noun must have the article ; comp. Part II. Ex. X.

against him¹¹. The Canaanites are spread abroad. I am gone like the shadow when it declineth, I am tossed up and down like the locust. Sinners shall not be able to¹² stand before God.

XXIV. *On the changes effected in the forms of Verbs by Suffixes.*

(Comp. Part I., Ex. LIX.)

EXAMPLES.

Every day my enemies despise me and swear by me. Thou raisest me up, O Lord, when my enemies persecute me, and thou wilt cast me down if I sin. Have mercy upon the city¹, for (it is) time to² favour her. The heavens shall perish, but thou, Lord, shalt endure. As a garment shalt thou change them. If thou seekest her³ as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. Discretion shall preserve thee⁴, understanding shall keep thee. To deliver thee⁵ from the way of the evil man, from the man that⁶ speaketh froward things. The children of the virtuous woman* rise up and call her blessed; her

11) Over against him, לִקְרַאתוֹ, from קָרָה (קרא), to meet, and לִ. 12) To, לִ, followed by the infin. constr. Kal.

Ex. XXIV. 1) Accusative, on account of רַחֵם, to have mercy upon. 2) לִ followed by an infin. with the suffix. 3) With ו epenthetic. 4) עֲלֶיךָ, because שָׁמַר, to preserve, is construed with עֲלֵ. 5) נָצַל, Hiphil. 6) Use the participle. *) A virtuous woman, אִשְׁת־חַיִּל.

husband⁷ (also), and he praiseth her. Why should I smite thee³ to the ground⁸? The Lord's portion⁹ is his people, Jacob the line of his inheritance. He found¹⁰ him in the land of the wilderness, he instructed¹¹ him, he kept¹² him³ as the apple of his eye. Behold, I conspired against my master and¹³ slew him. Joshua took seven kings alive and smote them and killed them. God said to Jacob; I will make¹⁴ thee a great nation¹⁵ in Egypt. Joseph's brethren said to one another¹⁶; Come¹⁷, let us slay¹⁸ him and cast him into one of the pits, and we will say, An evil beast hath devoured him. In vain do ye comfort¹⁹ me. Who (is) he that will condemn me? I have seen him in the temple of the Lord.

XXV. *The Apocopate future with ו conversive.*

(Comp. Part I., Ex. LX.)

EXAMPLES.

Abraham and Abimelech made a covenant; and Abraham took sheep and oxen, and gave them to Abimelech. And Abraham set¹ seven lambs of the flock by themselves. And Abimelech said unto

7) בַּעַל. 8) וַאֲרָצָה; comp. Part II., Ex. X. 9) חֵלֶק. 10) Future. 11) Hiphil of בִּיַּן. 12) נָצַר. 13) ו followed by a future. 14) שָׂם, followed by לְ. 15) גוֹי. 16) i. e., each to his brother, אִישׁ אֶל-אָחִיו. 17) לָכֵן, imperative of הָלַךְ. 18) First pers. plur. future. 19) Future.

Ex. XXV. 1) נָצַב (נָצַב), Hiphil; comp. Part II., Ex. XXIII.

Abraham, What (mean) these seven lambs², which thou hast set by themselves? And he said, That thou shalt take them of my hand, that they may be a witness unto me³ that I have digged this well. And they made a covenant at Beer-sheba. Then Abimelech rose up and Phicol the chief captain of his host, and they returned into the land of the Philistines. God commanded Abraham to offer his son upon⁴ mount Moriah. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for⁵ the burnt offering, and rose up and went unto the place of which God had told him. And he laid the wood for⁵ the burnt offering upon Isaac his son, and he took the fire in his hand, and a knife, and they went both of them together⁶. And they came to the place which God had told them of, and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon⁷ the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And⁸ the angel of the Lord called to him out of heaven, and said, Abraham, Abraham; lay not thine hand upon the lad. And Abraham lifted up his eyes and looked, and behold, behind⁹ (him), a ram caught in a thicket by his horns; and Abraham went and took the ram, and

2) Say; Seven lambs these. On the position of the pronoun demonstrative, see Part I., Ex. VIII., ¹⁰. 3) That they may be unto me, בְּעֵרֶר תִּהְיֶה-לִּי. Whence the Daghes in ל? See St. § 75; Lee, art. 47. 4) כִּי. 5) i. e., wood of the burnt offering. 6) יחדיו. 7) כִּמְעַל לֵ. 8) By י conversive. 9) אַחֲרָי.

offered him up for a burnt offering in the stead of his son.

XXVI. *The Apocopate future with י conversive in roots doubly anomalous.*

EXAMPLES.

The sons of Samuel walked not in the ways of God, and¹ they turned aside after² lucre, and took bribes, and perverted judgment. And³ Satan smote Job with sore boils from the sole of his foot to the crown of his head. And it came to pass on this day that⁴ Eli died. And Saul smote the Amalekites from Havilah unto Shur. And David called one of the young men, and said, Fall upon⁵ the Amalekite; and he smote him so that⁴ he died. Two eunuchs threw⁶ Jesebel down, and (some) of her blood was sprinkled on the wall, and dogs eat the flesh of Jesebel. I have trodden the wine press alone, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. Saul and all the people which (were) with him gathered together⁷ and came to⁸ the battle. And the men⁹ of Israel were distressed¹⁰ that day; for

Ex. XXVI. 1) י conversive. 2) יִתְחַלֵּץ. 3) The following sentences begin as if each were the continuation of some narrative; and hence with י conversive. 4) י conversive. 5) Fall upon, פָּגַע-וּ. 6) To throw down (from a height), שָׁמַט. 7) Niphal of יָצַק, with י conversive and the future, as if something had been previously narrated. 8) יָצַד. 9) By the singular, since אִישׁ is collective, and the verb also follows in the singular. 10) נָגַשׁ, Niphal.

Saul had adjured the people, saying¹², Cursed be¹³ the man¹⁴ that eateth any food until evening, that¹⁵ I may be avenged on mine enemies. The she ass of Balaam saw an angel of the Lord in the way, and his sword in his hand: and the ass turned aside¹⁶ out of the way, and went into the field: and Balaam smote the ass to turn¹⁷ her into¹⁸ the way.

XXVII. *The Apocopate Imperative.*

(Stuart, §§ 207, 288 (2) Note.)

The apocopate imperative is found, in regular verbs only in Hiphil, in verbs לִּהְיוֹת in Kal and Hiphil. The still more violent abbreviations, e. g., of Tseri into Pattahh (Piel), or into Seghol (Niphil), etc., belong only to single forms.

EXAMPLES.

Put forth thine hand now¹ and touch all that he hath². And Samuel said to Saul, Suffer (me), and³ I will tell thee what⁴ the Lord hath said to me. And the Lord said unto Moses, Suffer me, and I will destroy the people, and blot out their name. Moses said unto the Lord; See, thou sayest unto me, Bring up this people; and thou hast not let

11) ו conversive, 12) לְאָמַר. 13) Cursed be, part. pass. of אָרַר. 14) הָאִישׁ. 15) הַ. 16) נִטָּה. 17) Hiphil of נָטָה. 18) Simply by the article before הָרָחֵק, which in pause has הָרָחֵק.

Ex. XXVII. 1) בָּא, joined to the imperative by Maqqeph. 2) i. e., what (is) to him. 3) הָ with the paragogic future. See the following Exercise. 4) הָאִישׁ.

me know⁵ whom thou wilt send with me. Rise ye up, and pass over the river⁶ Arnon ; behold⁷ I have given into thine hand Sihon the Amorite and his land, and do thou contend⁸ with him in battle. Go and order the servant to saddle the horse. The Lord said to Moses ; say unto Aaron, Stretch out⁹ thy rod, and smite the dust of the land, that¹⁰ it may become lice throughout all the land of Egypt. Take¹¹ the men up to¹² the mountain and build them houses.

XXVIII. *The Imperative and Future with He paragogic* (הַ־).

(Stuart, § 305. Lee, artt. 175, 4—7, 189, 10.)

The future with הַ־ expresses exertion or direction of the mind more clearly than the simple future ; and with the imperative, הַ־ softens the wish a little. We before saw (comp. Part II., Ex. X., on He locale) that this הַ־ joined to a noun denotes motion to a place. To a verb it adds emphasis. It is particularly frequent with verbs פִּי and פִּי ; and of verbs עֵ the regular imperative does not occur, but only the apocopate and paragogic forms.

5) Thou lettest me know, הוֹדַעְתָּנִי, Hiphil of יָדַע, with the suffix of the first person. 6) נַחֲלִי; prop., a valley with a river. 7) Here the imperative of רָאָה, *to see*. 8) רָדָה, Hithpael, with כִּי, *with* any one. 9) To stretch out, נִטְּהָ. 10) That it may become, וַיִּהְיֶה. 11) Take up, עָלָה, Hiphil. 12) כִּי.

EXAMPLES.

And now swear unto me by God. I and the lad will go yonder and worship, and will come again to you. I will now turn aside and see this great sight. Now go, and bring forth my people out of Egypt. If ye will not hearken to me, I will punish you yet¹ seven times² on account of³ your sins. Samuel, set a king over us, that⁴ he may judge us like all the nations⁵. Give us food. Lord hear my prayer, and⁶ let my cry come⁷ unto thee. I will sing to the Lord as long as I live; I will sing praises to my God, whilst I have any being⁸. The king talked⁹ with Gehazi, saying¹⁰; Tell me, I pray thee, all the great things¹¹ that Elisha hath done. Let me, I pray thee, kiss my father and my mother. I will follow thee. Let¹² us break their bands asunder, and cast their cords from us¹³. I will call my father, that I may learn¹⁴ what I am to do. I will arise, and go to my father. Give the young man bread, and go, fetch water, for the young man is thirsty.

Ex. XXVIII. 1) Say; So (י) I add (פָּ Hiphil) to punish (וָסַר Piel) you. 2) אֶשְׁבַּע. 3) עַל. 4) i. e., to judge us, לְיִשְׂרָאֵל, infin. of שָׁפַט. 5) גּוֹיִם, from גּוֹי. 6) וְ joined to the following substantive. 7) Future. 8) Whilst I have any being, בְּעוֹרִי, from עוֹר, to return (of time). 9) Particip. Piel of דָּבַר. 10) לְאִמְרֵי. 11) Plur. of the fem. גְּדוֹלָה, with the article. 12) By the first pers. plur. of the future, with הַ paragogic. 13) Comp. Part I., Ex. XLV. 14) i. e., in order to cause to instruct me, לְהוֹדִיעַנִי, infin. Hiphil of יָדַע, to know.

ENGLISH-HEBREW
LEXICON.

The following table of the division of nouns according to Professors Stuart and Lee is here given in order to facilitate reference to the two grammars.

STUART.		LEE.	
MASCULINES.	PAR. XXV.	PRIMITIVE NOUNS.	
Decl. I.	§§ 345, 346.	Class I.	Species 1, art. 148.
— II.	§§ 347—349.	— — —	2, — 149.
— III.	§§ 350—352.	— — —	3, — 150.
— IV.	§§ 353—355.	— — —	4, — 151.
— V.	§§ 356—358.	— — —	5, — 152.
— VI.	§§ 359—370.	— II.	Forms, 1—11. — 153.
— VII.	§§ 371—373.	AUGMENTED NOUNS.	
— VIII.	§§ 374—376.	I. Class I.	Forms 1—5, art. 154.
— IX.	§§ 377—379.	— — —	II. — 1—3, — 155.
FEMININES.	PAR. XXVI.	II. — — —	I. — 1—5, — 153.
— X.	§§ 380—382.	— — —	II. — 1—3, — 159.
— XI.	§§ 383—386.	— — —	III. — 1—7, — 160.
— XII.	§§ 307—389.	— — —	IV. — 1—15, — 161.
— XIII.	§§ 390—392.	— — —	V. — 1, 2, — 162.
		— — —	VI. — 1—11, — 163.
		— — —	VII. — 1—3, — 164.
		— — —	VIII. — 166.
		— — —	IX. — 167.
		— — —	X. — 168.
		III. — — —	I—IV. — 169.
		Proper Names, — 176.	

ENGLISH-HEBREW LEXICON.

A A R

Aaron, אַהֲרֹן; Root, uncertain, [qu. אַהֲר? or, as St. Jerome says, אֶר, *a mountain?*] Aaron was of the tribe of Levi, brother of Moses, and first high priest.

Abimelech; see, *Father*.

Abiram; see, *Father*.

Able, to be; see, *to be Finished*, 3).

Abominable; *to Abominate*; *an Abomination*; see, *to Despise*.

Abraham; *Abram*; see, *Father*.

Accomplish, to; see, *to Make*.

According to, secundum, לְ, קְ.

Account of, on, 1) עַל 2) לְמַעַן 3) בְּעִירוֹר.

Accursed thing, an, חֶרֶם (S. VI; L. cl. I, sp. 3). Root, חָרַם, Hiphil, *to consecrate*, but also, like *sacrum reddere, to curse*.

Acquit, to, נָקָה Piel; prop., *to declare innocent*.

Act wickedly, to, 1) עָוָה

A D A

Hiphil; *against any one*, עַל. In Kal, prop. *to be crooked*.—Hence עָוֹן, (S. III; L. Pr. cl. II, f. 10), *Sin, Iniquity, Wickedness*, and its consequence, *Misery*.

Adam; see, *Man*.

Adjure, to, אָלַח.

Adversary; see, *to be Narrow*.

Adversary, an; see, *to Rise*.

Afflict, to, עָנָה Piel. In Kal, *to be Low*. Hence עָנִי (S. VI, u.; L. Pr. cl. I, sp. 5), *Affliction*; and, עָנִי, m. (S. VIII; L. Pr. cl. II, f. 5), *a Poor man*.

After, Behind, אַחֲרֵי, after verbs of following and seeking, and followed by a substantive: and hence the construct form. אַחֲרֵי כֵן, *hereupon*. Root, אָחַר, *to be behind, to follow*: hence also, אַחֵר, *Another*.

Ahasuerus, אֲחַשְׁוֵרֶשׁ, evidently a Persian compound. The first half of the word (אחש) occurs in several names (Comp. Lee, art. 169, 10). and is equivalent to, *excellence*,

greatness: the second is uncertain; perhaps, *prince, hero*.

Ai, N. pr., אֵי (in pause, עֵי), a city of Canaan, on the northern boundary of the tribe of Benjamin. Root, prob. עָיָה, *to be crooked or bad*, whence עֵי, *a hill, heap, ruin*.

All; see, *to be Finished*, 2).

Alone, apart, separately, לְבַד (from the root בָּדַד, *to separate*). When לְבַד takes suffixes it is declined after decl. VIII; as, *by himself*, לְבַדּוֹ.

Altar; see, *Burnt-offering*.

Also, גַּם. Root, גָּמַם, Arab., *to heap up*. Both—and, *as well—as also*, גַּם-וְגַם.

Amalekites, the, עֲמֻלִּים (Gr. Ἀμαλέκ), plur. עֲמֻלִּים, N. pr., a people between Palestine and Arabia.

Ambush, an, אָרֵב, m. (S. VI; L. Pr. cl. I, sp. 5), from אָרַב, *to lay an ambush, dole, neclere*. Whence also, *a Window (of heaven)*, אֶרֶבָּה, f. (S. X; L. Pr. cl. II, f. 10.)

Amminadab; see, *People*.

Ammonite, an; see, *People*.

Among, inter, בְּתוֹךְ (Part II, Ex. XIII). From, תָּוֶךְ, construct form, תוֹכֶה, *the middle*. Therefore, *in the middle or midst*, i. q., *among*.

Amorite, an; see, *to Say*.

Anab, N. pr., אֵנַב.

Anakite, עֲנָק, plur. עֲנָקִים, a people who dwelt in Palestine, previously to the Israelites

possessing that country, but were afterwards utterly destroyed.

Ancle, אֶרֶסֶל, m. (S. VIII), only in the plural and dual. Root, אָרַס, *to bend*; therefore, *the place where there is a joint*.

And, וְ, before a letter with a vowel; וְ before Sheva and ב, מ, ה. (S. § 152, (c) (4); L. art. 173, 3, 4). Before gutturals with a composite Sheva, it takes the corresponding medial vowel, as וְחָלוּם, *and a dream*, S. § 152, (c) (1); L. art. 173, 6.—Respecting וְ conversive (וְ) see S. § 208; L. artt. 231, 12, and 240. וְ signifies also, *in order that*. The root is הָוָה, הָוָה, *to be, come to pass, accidit ut*.

Aner, N. pr., אֶנֶר.

Anger, Wrath, 1) אַף, m. (S. VIII; L. Pr. cl. I, f. 1); see, *Nose*. 2) אָמָה, f. (S. XI; L. Pr. cl. II, f. 3), (Part I. Ex. 15); see, *Heat*. 3) אֶבְרָה, f. (S. XII; L. Pr. cl. I, sp. 2), (Part I. Ex. XXI); see, *to Pass over*.

Anoint, to, מָשַׁח. Subst. מָשִׁיחַ, m. (S. III; L. Pr. cl. II, f. 5; prop. part. pass., S. § 212 (7).), *the Anointed, the Messiah*.

Another; see, *After*.

Answer, to, עָנָה.

Appear to; *Appearance*; see, *to See*.

Apple of the Eye, the; see, *Man*.

Appointment, to make an, יָעַד, Niphal; especially for assembling together, *to assemble together by appointment or agreement.* Hence, מוֹעֵד, m. (S. VII; L. Augm. II, cl. IV), *a Season, appointed time*, at feasts to which the people assembled together; and יְעָדָה, f. (S. XI; L. Pr. cl. II, f. 3), *an Assembly, Congregation.*

Apron, an, חֲבוּרָה, f. (S. X; L. Pr. cl. II, f. 10), especially in the plural; from the root, חָנַר, *to gird about.*

Ararat, an, אֲרָרַט, N. pr., of the mountain in Armenia on which the ark of Noah rested.

Ark, an, 1) הַבַּיִת f. (S. X); especially, *Noah's ark.* 2) *The ark of the covenant*; see, *Lion.*

Armed force, an; see, *Fire.*

Arnon, the, אֲרֹנוֹן, a river and valley to the north of Moab.

Arm one's self, to, חָלַץ Niphal; prob. denom. from חָלַץ (dual, חֲלָצִים) *a loin, to gird one's loins.* Hence, *a Soldier, Armed man,* חֲלָצִי, m. (S. III; L. Pr. cl. II, f. 7), *miles expeditus, alacer.* Compare this word with חָלַץ, *to Deliver.*

Arrow, an, חֶצֶץ, m. (S. VIII; L. Pr. cl. I, sp. 3), from חָצַץ, *to cleave, wound.*

As, 1) כִּי; with suffixes, כִּמּוֹ (S. 408; L. art. 174, 8). But before כֶּם and כֵּהם, כִּי is more usual; as, כִּי־הֵם, *as they.* 2) *So as,* כִּי, also, כִּי־אֵשֶׁר.

Asaph; see, *to Collect.*

Ascend, to; see, *to Go up.*

Asenath, אֲסַנַּת, N. pr., one of the wives of Joseph, daughter of the priest Potipherah. It is apparently an Egyptian word.

Ashdodite, an, אֲשְׁדוּדִי, N. gent., (S. § 316, (c) note; L. Augm. II, cl. VIII), an inhabitant of Ashdod, a city on the Mediterranean, to the south of Gaza in Philistia. Root, אָשַׁד, *to be Low*; therefore Ashdod a city, lying in a low situation, in the plain of Sephela—אֲשַׁפֵּל, *to be low.*

Asher; see, *to Bless, 1)*

Ashes, אֵפֶר, m. (S. VI; L. Pr. cl. I, sp. 3). Comp. עָפָר, *Dust.*

Ass, an, חֲמוֹר, m. (S. I; L. Pr. cl. II, f. 11), from חָמַר, *to be somewhat red.* Hence also, *a Fallow-deer,* חֲמוֹרִי, m. (L. Augm. II, cl. II, f. 4). Again, חֲמוֹר, m. (S. VI; L. Pr. cl. I, sp. 5), *Clay.*—*A She-ass,* אֲתוֹן, f. (S. III; L. Pr. cl. II, f. 10); conf. S. § 320, (b) 5.

Assemble, Review, Number, to; see, *to Visit.*

Assemble, be Gathered together, to; see, *to Collect.*

Assembly, an; see, *to make an Appointment.*

Assist, to, עָזַר. Hence, *a Help,* עֲזָרָה, f. (S. VI; L. Pr. sp. 3; comp. S. § 320, (b), and L. art. 148, 8), said of Eve, as a help meet for Adam. *Help,* עֲזָרָה, f. (S. XII; L. Pr. cl. I,

sp. 3). *Azareel*, אֶזְרֵאֵל, prop., *God helpeth*. Comp. S. § 317, note 2; L. art. 170, 5.

As well—as also; see, *Also*.

Assyria, אַשּׁוּר, N. pr. f. Derivation uncertain. Under this name the Hebrews originally comprehended Assyria and Syria.

At, 1) of place, אֵת. By the side of water, *at* is rendered by עַל, as we use the word 'upon.' 2) of time, בְּ.

Attack, to; see, *to Meet*.

Attire; see, *to Place*.

Avenge, to, נָקַם; Niphal, *to be Avenged, upon any one*, מָנַן; Hophal, *to suffer vengeance, to be punished*.

Awake, to, יָקַץ.

Azaliah, אֶזְרֵאֵל־יְהוָה, N. pr. Etymology uncertain. יְהוָה from יְהוָה (S. § 317, note 2; L. art. 170, 5), and אֶזְרֵאֵל (*by the side of*) ?

Azareel; see, *to Assist*.

B

Baal, בַּעַל, N. pr. of a national god of the Phœnicians, frequently worshipped also by the Hebrews. Prop. *Lord*, from בָּעַל, *to possess, rule over*. Subst. בָּעַל, m. (S. VI; L. Pr. cl. I, sp. 1), *a Lord, Master*.

Babylon, בָּבֶל, N. pr. of the metropolis of Babylonia, on the Euphrates. The etymology is uncertain, whether from בָּלַל *to confound*, with reference to the confusion of languages

mentioned Gen. xi. 9, or from בָּאב Arab. *fool* and בָּל contracted from בָּעַל, *God*.

Bad; see, *Evil*.

Bake, to, אָפָה. Hence part., אֹפֵה, m. (S. IX; L. cl. II, f. 9), *a Cook, Baker. To be Baked*, Niphal.

Balaam; see, *to Swallow up*.

Balance, a, מֹאזְנִים (from a sing., מֹאזֵן) dual, because it has two scales. Root, יָזַן (יִזֵּן), Arab., *to weigh*.

Band, a, אָסַר, m. (S. III; L. Pr. cl. II, f. 7). Root, אָסַר, *to bind*. Cognate with אָסַר is יָסַר; hence also, *a Band, Fetter*. 2) מוֹסֵר, m. (S. VII; L. Augm. II, cl. IV, f. 7). From מוֹסֵר, Niphal, *to chastise, teach*; hence, מוֹסֵר, m. (S. II; L. Augm. II, cl. IV, f. 11), *Instruction*, παιδεία. From אָסַר we have, *one Bound, a Prisoner*, אֶסֶר, m. (S. III; L. Pr. cl. II, f. 5). 3) *The band of a yoke*, מוֹטָף, f. (S. X.) Root, מוֹטַף, *to totter*; Hiphil, *to cause to fall, to bend down*.

Banquet, Feasting, a, מִשְׁתֶּה, m. (S. IX; L. Augm. II, cl. IV, f. 3), from שָׁתָה, *to drink*.

Bat, a, עֹטֶלֶף, m. (S. VII), from עָטַל, Arab., *dark*, and עָף, *flying*.

Bath, a; see, *to Wash*.

Battle; see, *Bread*.

Be, to, 1) a) The substantive verb, as the simple copula,

is not expressed in Hebrew; as, *God is righteous*, עֲדִיק יְהוָה (without עָדִיק). But *b*) in the future (present), the Hebrew language employs its verb עָדִיק; as, *I will be*, אֶעֱדִיק; especially with ו conversive, in the sense of *to happen, come to pass*; e. g., *and it came to pass*, וַיְהִי. *c*) *not to be*, אֵין; see, *Not*, 4).

— 2) Allied to עָדִיק is the form עָדִיק. The name עָדִיק has its origin in this verb. יְהויה is in form the third pers. of the future; therefore *Jehovah, a Being that will be, that continues*. God gave himself this name, *I am that I am*, אֶהְיֶה אֲשֶׁר אֶהְיֶה. The word borrows its vowels from עָדִיק; since the Jews, from a feeling of piety or superstition, would not pronounce the word יְהויה. Respecting the probable original punctuation (יְהוֹה, יְהוֹה, יְהוֹה), see Gesen. Heb. Lex. v. יְהוֹה. From the same root we have also the proper name, יְהויה, *Jehu*, i. q., יְהויה, *he will be*, with the Chaldaic א. The same form occurs also for יְהוֹה in compound proper names: at the beginning of words, יְהויה, יוֹ; at the end, יְהויה, יְהויה.

— 3) עָדִיק, Arab., *to desire, covet*; hence the subst., *Desire*, then its consequence, *Calamity*, חֲרָבָה, f. (S. X; L. Pr. cl. I, sp. 1), esp. in the plur.

Beam, a, כֶּפֶס, (S. III; L. Pr. cl. II, f. 5), ἀπαξ λεγόμενον. Root, כָּפַס, *to bind*.

Bear, a, דָּב, masc. epicæn. Etymology uncertain.

Bear, to; see, *to Raise*.

Bear (children), *to*, יָלַד; Hiphil, *to Beget*; Pual, *to be Born*. Subst., one born, *a Son*, יָלִיד, m. (S. III; L. Pr. cl. II, f. 5). *A Child*, יָלִיד, m. (S. VI; L. Pr. cl. I, sp. 1). *Birth, Nativity*, מוֹלֶדֶת, f. (S. XIII; L. Augm. II, cl. IV).

Beard, a, זָקֵן, comm. (S. IV; L. Pr. cl. II, f. 2). Root, זָקַן, *to have a long beard, to be old*. — *The elders*, plur., with the article. — *Old age*, זָקְנִים, the plural serving to form the abstract.

Beautiful, יָפָה, m. (S. IX; L. Pr. cl. II, f. 1), from יָפָה, *to shine*. — *Beauty*, יָפִי, m. (S. VI; L. Pr. cl. I, sp. 5), in pause, יָפִי.

Bed, a; see, *to Turn*, 2)

Because; see, *That*.

Bee, a; see, *to Speak*.

Beersheba; see, *Well*.

Before, 1) of place, a) coram, לִפְנֵי and כִּפְנֵי; see, *to Turn*, 1). b) לִנְגַד, לִנְגַד; see, *to Shew*. 2) of time, a) עַד-עַם. b) עָרָם, עָרָם, from עָרַם, *to cut off or away*, therefore prop., עָרָם, *a cutting off*.

Beget, to; see, *to Bear* (children).

Begin, to; see, *to Pierce through*.

Beginning, a ; see, *Head*.
Believe, to ; see, *to be Established*.

Belly, a, גֵּחֹן, m. (S. III ; L. Pr. cl. II, f. X), of creeping things. Root, Chald. גִּחַן, to bend, curve.

Benhadad ; see, *to Build*.

Benjamin ; see, *to Build*.

Bethel ; see, *God*.

Between, בֵּין ; see, *to Understand*.

Bethuel, בְּתוּאֵל.

Bind, to, עָבַד.

Bird, a ; see, *to Fly*.

Birth ; see, *to Bear* (children).

*Blasphe*me, to, גָּדַף, Piel.

Blast ; see, *Breath*.

Bleating ; see, *Voice*.

Bless, to, 1) אָשַׁר, prop. i. q. יָשַׁר, to be straight ; Piel, to call blessed, to bless. Hence subst. אֲשֶׁר, m. (S. VI ; L. Pr. cl. I, sp. 1), blessedness, esp. in the plural. אֲשֶׁר־הָאִישׁ, the blessings of the man, i. e., blessed is the man. The N. pr. Asher, אֲשֶׁר, a son of Jacob. —Who, which, etc., אֲשֶׁר, for all genders and numbers ; this word receives its relative force from the idea of ‘direction,’ ‘relation,’ in the Kal of אֲשֶׁר. For the use of this pronoun, see S. §§ 477, 478 ; L. artt. 216, 13—15, and 242, 1, 2.

— 2) cognate with אֲשֶׁר is יָשַׁר, to be straight.—Hence adj. and subst., Right, Righteous, Upright, יָשָׁר, m. (S. IV ;

L. Pr. cl. II, f. 2). Again, a straight way, a plain, מִישׁוֹר.

— 3) also, to Bless ; a Blessing ; see, *to Kneel down*.

Blind, עֵוֶר, (L. Augm. I, cl. f. 1). Root, עוּר (to be hollow ?) to be blind. With this root appear to be connected, מְעַרְהָ, f. (S. IX ; L. Augm. II, cl. IV, f. 15), a Cave, Cavern, and עֵיר, f. (S. I ; L. Pr. cl. I, f. 4), a City, Town.

Blood, דָּם, m. (S. II).

Blow, to, נָפַח. 2) to Blow with the trumpet, תְּקַע. See, *Trumpet*.

Bondage ; see, *to Serve*.

Bone, a ; see, *Mighty*.

Book, Writing, a ; see, *to Number*.

Booth, a ; see, *to Cover*.

Booty ; see, *Spoil*.

Border, Coast, a, גְּבוּל, m. (S. I ; L. Pr. cl. II, f. 8). Root, גָּבַל, to border. 2) Border, Limit, End, קֶצֶה, m. (S. IX ; L. Pr. cl. II, f. 1 ; קָ for קַ, art. 143, 5, *) ; (Part I, Ex. XXXVIII), and קֶצֶה, f., (S. XI), (Part I, Ex. XXXIX) ; from קָצַה, to cut off. But since the end may also be the beginning, hence, at the beginning, in front, בְּקֶצֶה, with a noun following in the construct state, בְּקֶצֶה.

Born, to be ; see, *to Bear* (children.)

Both—and ; see, *Also*.

Bottle, a, בִּקְבִיטָה, formed from the sound made in

pouring a liquid out of a bottle.

Bough, a, פִּאָרָה (Syriac for פִּאָרָה), f. (S. X; L. Pr. cl. II. f. 7), from פִּאָר, Piel, *to adorn*.

Bowels, the; see, *to Draw near*.

Boy, a; see, *to Drive away*.

Branch, a, 1) גִּזְר, m. (S. VI; L. Pr. cl. I, sp. 3). Root, נִזַּר, Arab., *to grow green, be green*. 2) עָפִי, m. (S. VI; L. Pr. cl. I, sp. 5). Root Arab., *to have foliage*. 3) כַּפָּה, f. S. X; L. Pr. cl. I, sp. 4). See, *the Sole of the Foot*.

Brass, Copper, נְחֹשֶׁת, c., (m. only once.)

Bread, Food, לֶחֶם, m. (S. VI; L. Pr. cl. I, sp. 1). Root, לָחַם, *to consume*. Hence Niphal, נִלְחַם, *to War, Carry on war*; with any one, עִם; *respecting any thing*, עַל. Hence מִלְחָמָה, f. (S. XI; L. Augm. II, cl. IV, f. 1), (st. constr. מִלְחָמָה), *War, Battle*.

Breadth; see, *to be Wide*.

Break; *Break to pieces, to*, שָׁבַר; *to be Broken*, Niphal. With לָב the Niphal is also transitive; *to break any one's heart*, i. e., *to move him to repentance*. Hence, שֹׁבֵב, m. (S. VI; L. Pr. cl. I, sp. 4), *Corn (ground in the mill)*; and hence again, a denominative verb, שָׁבַר, *to Buy and Sell*, namely, *corn*. 2) *To Break down, Destroy*, הָרַס; *to be*

broken down or destroyed, Niphal.

Breath, Wind, Spirit, רִיחַ, c. (S. VI; L. Pr. cl. I, sp. 5), but very rarely m.; plur. יָוִי. 2) נִשְׁמָה, f. (S. XI; L. Pr. cl. II, f. 2), *a Blast* (Part I, Ex. XXXIX), from נָשַׁם, *to blow strongly*. Cognate with רִיחַ is רִיחַ, *to smell*, only in Hiphil. Hence, רִיחַ, m. (S. I; L. Pr. cl. I, sp. 3), *Odour*. Again, *Jericho*, יְרִיחוֹ, (also יְרִיחוֹ).

Bribe, a, שָׁחַד, m. (S. VI; L. Pr. cl. I, sp. 5). Root, שָׁחַד, *to present*.

Brick, a, לִבְנָה, f. (L. Pr. cl. II, f. 3); plur. יָיִם. Root, לָבַן, *to be white*; because a white chalky clay was used for making bricks. From the same root, *Lebanon*, לִבְנוֹן, prop., *the White mountain*, because its eastern summit is always covered with snow.

Bride, a; see, *to be Finished*, 2).

Bright, to be, to Shine, אֹר, Hence adj. *Bright, Shining*, אֹר. Subst. *Light*, אֹר, m. (S. I; L. Pr. cl. I, sp. 1), also fem.; and מְאֹר, m. (S. III; L. Augm. II, cl. IV).

Bright, to make, 1) קָדַר = *to cleanse*. 2) *to make bright by hammering, to Sharpen*, לָמַשׁ.

Brightness, נִגְהָה, f., from נָגַהּ, *to shine*.

Bring, to, 1) see, *to Come*. 2) *To Bring forth or Yield*

fruit; see, *Fruit*. 3) *to Bring as a sacrifice or burnt offering*; see, *to Go up*, also, *Fire*. 4) *to Bring back*; see, *to Return*. 5) *to Bring forth grass*, שָׁנָה. Hence, שָׁנָה, m. (S. VI; L. Pr. cl. I), *tender herbs, Grass*. b) *to cause to bring forth (grass)*, שָׁנָה Hiphil; see, *to grow*. 6) *to Bring down, Humiliate*, שָׁפַל Hiphil; in Kal it signifies, *to be low*. Hence, שָׁפַל, f. (S. XI; L. Pr. cl. II, f. 3), *a Low place, Valley, Plain*. 7) *to Bring up*; see, *to Go up*.

Brother, a, אָח, m. (S. § 394; L. Pr. cl. II, f. 1). State const. אָחִי. Fem., אָחוֹת, *a sister*.

Build, to, בָּנָה. Hence, בֵּן, m. (S. § 394; L. Pr. cl. I, sp. 3), *a Son, Child*, and gen. *posterity, descendants*.—Obs.—בֵּן with the number of years of a person's life is equivalent to, *old*. See Part II, Ex. IX, *Remark*.—The following proper names are compounds of בֵּן; *Benjamin*, בִּנְיָמִין, i. e., *son of the right hand*, from יָמִין, *the right hand*; *Benhadad*, בֶּן־חֲדָד, *son of Hadad*, the name of several kings of Syria. Hadad was a king of Idumæa.—Contracted from בִּנְיָת is בַּת, f., *a Daughter*, plur. בָּנוֹת. *A king's daughter*, בַּת־מֶלֶךְ.

Bukkiah, בֻּקִיָּה.

Bullock, a, בָּר; see, *Winepress*.

Burden, a, סִבָּל, m. (S. VI; L. Pr. cl. I, sp. 3), and סִבָּלָה, f. (S. XII; L. ib. sp. 4), from סָבַל, *to carry burdens*.

Buried, to lie (of hidden treasures); see, *to Hide*.

Burn, to, 1) of fire, a) transitively, בָּעַר. b) intransitively, נָקַד. 2) *to Burn, Consume with fire*, שָׂרַף; *to be Burnt*, Niphal; *with any thing*, בָּ. 3) *to Burn, Set Fire to*, esp. of materials for incense or sacrifice, נָטַר, Hiphil.

Burning, Flaming, לָהֵט, part. Kal of לָהֵט.

Burnt-offering, a, 1) עֹלָה; see, *to Go up*. 2) מִזְבֵּחַ, m. (S. VII; L. Augm. II, cl. IV, f. 3), plur. מִזְבְּחֹת. Root, זָבַח, *to slay sacrifice*; also, *the place on which a sacrifice is offered up, an Altar*. 3) *to bring or offer as a sacrifice or burnt offering*; see, *to Go up*, also, *Fire*.

Bury, to, קָבַר. Hence subst. קְבֹרָה, m. (S. VI; L. Pr. cl. I, sp. 4), *a Grave*.

Bush, a, סִנְיָה, m.

But, 1) with a noun, וְ. 2) with a verb, וְ, with Daghes in the next letter (vau conversive.)

Butler, a, מִשְׁקָה, m. (S. IX; L. Augm. II, cl. IV, f. 7), from שָׁקַח, *to drink*.

Buy, to, 1) קָנָה. Hence, מְקֻנָּה, m. (S. IX; L. Augm. II, cl. IV, f. 3), *that which is bought, Property, Cattle, be-*

cause cattle are the principal riches of nomadic people. 2) *to Buy corn*; see, *to Break*.

C

Cain, כַּיִן.

Calf, a, עֵגֶל, m. (S. VI; L. Pr. cl. I, f. 3), from עָגַל, *to roll*.

Call (by name) *to*; see, *to Pierce through*.

Call, Call upon, to, קָרָא. *An assembly*, מִקְרָא, m. (L. Augm. II, cl. IV, f. 1), prop. *the calling together to an assembly, which took place on every sabbath*.

Camel, a, גָּמֵל, m. (S. VIII; L. Pr. cl. II, f. 2), plur. גָּמְלִים. This word has passed over into almost all languages. It was probably of Bactrian origin.

Camp; see, *to Pitch a tent*.

Canaan, כְּנַעַן. *A Canaanite*, כְּנַעֲנִי, m., כְּנַעֲנִית, f. Root, כָּנַע, Hiphil, *to humble*.

Caravan, a; see, *Path*.

Cast, to; see, *to Throw*.

Caterpillar, a, חֲסִיל, m. (S. III; L. Pr. cl. II, f. 5), from חָסַל, *to consume*.

Cattle, 1) בְּחֵמָה, f. (S. XI; L. Pr. cl. II, f. 3). Construct form בְּחֵמָת. Root, בָּהַם, Arab., *to be dumb or mute, obmutuit*. 2) מְקַנָּה; see, *to Buy*.

Cause (that is pleaded), a; see, *to Plead*.

Cave, Cavern, a, מְעָרָה; see, *Blind*.

Cease, to, חָדַל and חִדַּל (S. § 181, (b); L. art. 188, 2).

Cedar, a, אֲרֵז, m. (S. VI; L. Pr. cl. I, sp. 1). Root, אָרַז, *to be firm*; of a tree, *to take deep root*.

Chain, a, רִתּוֹן, m. (S. I; L. Augm. I, cl. I, f. 2), from רָתַן, *to bind*.

Chamber, a, לְשֹׁכָה, f. (S. XII; L. Pr. cl. I, sp. 4).

Chamberlain, a; see, *Eunuch*.

Change itself, to, חִפֵּה, Niphil; *into any thing*, אָל. In Kal, *to turn, pervert*. Hence, *תַּחֲפוּכָה*, f. (S. X; L. Augm. II, cl. VI, f. 6), *Frowardness*.

Chapiter, a, צִפָּת, f., from צָפַת, *to decorate, adorn*.

Charge, a; see, *to Keep*.

Chief, a, שַׂר, m. (S. II; L. Pr. cl. I, sp. 1), from the root, שָׂרָה, *to be the first*, therefore also, *a Prince, Captain*. Hence also, שָׂרָה and שָׂרִי fem., *a Princess*.—*Sarai*, the name of Abraham's wife was changed (Gen. xvii. 15), upon the promise of a numerous posterity, *to Sarah*.—Hence also the name *Israel*, יִשְׂרָאֵל (Gr. Ἰσραήλ), from שָׂרָה and אֵל, which was given to Jacob. A modified form is *Jesharelah*, יִשְׁרָאֵלָה.

Child, a, 1) בֶּן; see, *to Build*. 2) יֵלֶד; see, *to Bear* (children). 3) עֶלְלָה, *a child not grown up*, עוֹלֵל; see, *to Go up*.

Choose, Choose out, to, בָּחַר.

City, Town, a, 1) עִיר, f.; see, *Blind.* 2) הָרְיָה, f. (S. X; L. Pr. cl. I, sp. 4), (Part I, Ex. XXV), from הָרָה, *to meet*, Piel, *to lay timber, to build.*

Clay; see, Ass.

Cleanse, Purify, Polish, to, בָּרַר Piel. In Kal, *to separate, part.* In Hithpael, *to cleanse, purify one's self.* Subst., *Corn,* בָּר, m. (L. Pr. cl. I, sp. 1), separated from the chaff. *Cleanness,* בּוֹר, m. (S. I). 2) *to Cleanse* (from pollution), *Expiate; see, to Sin.*

Cleave (wood), to, בָּקַע Piel. Hence, *a cleft in mountains, a valley,* בְּקָעָה, f. (S. XII; L. Pr. cl. I, sp. 4).

Climb, to; see, to Go up.

Cloud, a, עָב, comm. (S. I). Root, עוּב = עָבַב, *to Cover.* 2) עָבָן, m. (S. IV; L. Pr. cl. II, f. 2). 3) שָׁחַק, m. (S. VI; L. Pr. cl. I, sp. 1), only in the plural; from שָׁחַק, *to rub to pieces*; hence the substantive is used principally of clouds of dust, or of drizzling rain.

Coat of many colours, a, פָּס, m. (S. VIII): acc. to others, *a coat with sleeves*, a garment reaching to the ancles, and worn only by persons of rank; therefore, a full, rich, garment; and the word appears allied to פִּסָּה, *fulness*, Ps. lxxii. 16. Root, prob. פָּסַם.

Collect, Bring together, to, 1) יָצַב; *to Assemble, be Gathered*

together, Niphal and Hithpael. 2) כָּנַס Piel (Part I, Ex. XXI). 3) *to be Gathered together,* לָקַט Pual (Part I, Ex. XXIV). In Kal, *to collect*, esp. ears of corn, *to Glean.* 4) *to Assemble together, be Gathered together,* אָסַף Niphal; *to be Withdrawn*, the same. Hence, *Asaph,* אֶסָּף m. (*one that collects*). From the root אָסַף (אָסַף) is derived, *Joseph,* יוֹסֵף (prop. יֹאסֵף), *he addeth unto.*

Come, to, 1) הָלַךְ; see, *to Go.* 2) בּוֹא, a) prop. *to Go into; of the Sun, to Set.* Hence, בִּבְוֹא, m. (S. III; L. Augm. II, cl. IV), *Sunset. Income, Revenue, Increase,* בְּוֹאָה, f. (S. X; L. Augm. II, cl. VI). b) בּוֹא, in Hiphil, *to Bring.*

Come or Draw near, to, בָּשָׂב.

Comfort, Console, to, נָחַם Piel; Kal not in use. Hence, נִחָמָה, f. (S. X; L. Augm. I, cl. II, f. 1), *Comfort, Consolation.*

Command, Order, to, צִוָּה, only in the Piel, with an accusative of the person to whom the command is given.—Hence subst., מִצְוָה, f. (S. X; L. Augm. II, cl. IV), *a commandment, command.*

Commandment, Order, a, 1) בִּקְרוֹד; see, *to Visit.* 2) מִצְוָה; see, *to Command.*

Commend, Entrust, to; see, to Visit.

Companion, Friend, a, רֵעַ, m. (S. I; L. Pr. cl. I, sp. 1), and רְעִית, f. Root, רָעָה, *to be acquainted with any one.*

Compass, Surround, to, סָבַב.

Compassion, to have, to Pity, רָחַם Piel; *upon any one,* עָל, also by the accusative. Hence *Compassionate, Merciful,* רַחוּם (L. Augm. I, cl. I, f. 2), said only of God. *Jeroham,* יְרוּחַם, prop. *the Merciful.*

Conceal, to; see, to Hide.

Condemn, to; see, Wicked.

Coney, a, שָׁפָן, m. (S. IV; L. Pr. cl. II, f. 2). Root, שָׁפַן, *to hide, conceal.* ו, ש, ש, and ז, are letters of similar sound.

Confidence; see, Fool.

Congregation, a, קָהָל, m. (S. IV; L. Pr. cl. II, f. 2), from קָהַל, Niphal, *to assemble together.* 2) עָדָה (Part I, Exx. XXXIX and XLI); see, *to make an Appointment.*

Consolation, בְּרָחֶמָה; see, to Comfort.

Consume, to; see, to Destroy.

Consult, take Counsel with, to; see, to Deliberate.

Conspire, to, הִשָּׁר, *against any one,* עָל; in Hithpael, *to make a League against any one,* הִלָּל.

Contention; see, to Plead.

Copper; see, Brass.

Cord, Rope, a, עֲבוּת, m. (L. Pr. cl. II, sp. 11). Plur.

וּם and וֹת. Root, עָבַת, *to be twisted.*

Corn, 1) שֶׁבֶר; see, to Break. 2) בָּר, m.; see, to Cleanse.

Corner, a, פִּנָּה, f. (S. XI). Root, פָּתָה, *to cleave, cut off.* 2) פָּנָה. Root, פָּנָן.

*Corpse, a, 1) גִּוְיָה, f. (S. X; L. Pr. cl. II, f. 5), (Part I, Ex. XXXIX). 2) נִבְלָה, f. (S. constr. form acc. to X, with suff. acc. to X and XI; L. Pr. cl. II, f. 2), from נָבַל, *to fade away; of animals, a Carcase.* From the same root, נִבְלָה (נִבְלָה), m., (S. VI; L. Pr. cl. I, sp. 3), *a Psaltery?* Prop., *a bottle, cask.* Since the bottles of the ancients were of a conical form, hence the name of the Psaltery, a kind of harp or lyre; for St. Jerome (Archæol. 7, 10) observes that this instrument was in the shape of an inverted delta (∇).*

Counsel, Discretion, 1) עֲצָה; see, to Deliberate. 2) מְוָזָה; see, to Threaten.

Couple, to; see, to be Joined together.

Course (of Priests or Levites), a; see, to make Smooth.

Covenant, a, בְּרִית, f. (S. X.) Root, כָּרַח, *to cut off or away;* because parties in making 'a covenant used to walk between the parts of a slaughtered victim. *To make a covenant,* כָּרַח בְּרִית. *To establish a covenant; see, to Rise. To*

make a covenant or league against any one, i. e., to conspire; see, to Conspire.

Cover, to, כָּסָה Piel; to be covered, Pual.—A Seat with a covering or canopy, a Throne, כִּסֵּא (כִּסֵּה in Job), m. (S. I; L. Augm. I, cl. I, f. 1.) A Booth, כֶּסֶה, f. (S. X; L. Augm. I, cl. I, f. 5).

Covering, Veil, a; see, to be Hid.

Cow, a; see, Wine-press.

Crafty, עָרוּם, m. (S. III; L. Pr. cl. II, f. 7). From עָרַם, to be crafty.

Create, to, בָּרָא; to be Created, Niphal. בָּרָא originally signifies, to Cut.

Creep, to, רָמַשׁ. Hence רָמַשׁ, m. (S. VI; L. Pr. cl. I), Creeping things.

Crown, a, כִּתְרִי, m. (S. VI; L. Pr. cl. I). The diadem of the Persian king. Gr. κίραρις, κλάρις. From כָּתַר, to surround, crown.

Crown of the head, the, קִוְּקוּד m. (L. Augm. III. cl. 2); with suffixes, קִוְּקוּדִי, the crown of my head.

Cry, a, שָׁוַעַה, f. (S. XII; L. Pr. cl. I, sp. 1), from שָׁוַעַ, Piel שָׁוַעַ, to cry for help.

Cry, to, צָעַק, cognate with צָעַק. A Crying, a Cry, צָעָקָה, f. (S. XI; L. Pr. cl. II, f. 2).

Cubit, a; see, Mother.

Curse, to, 1) אָרַר 2) קָלַב; see, to Pierce through. 3) קָלַל Piel; in Kal, to be light.

Hence, a Curse, קָלָלָה, f. (S. XI; L. Pr. cl. II, f. 2). 4) חָרַם, Hiphil; in Kal, to cut off or amay.

Curtain, a, יָרִיעָה, f. (S. X; L. Pr. cl. II, f. 5).

Cut down, to, קָטַף Piel, e. g., a forest.

Cut off, to, קָטַר.

D

Dark, to be, חָשֶׁה; to make dark, Hiphil: Adj. and Subst., Dark, Darkness, חֹשֶׁךְ, m. (S. VI; L. Pr. cl. I, sp. 5). Also, Darkness, gross Darkness, עֲרַפֶּל (quadrilit.), m. (L. art. 169, 10).

Dash, to, פָּיַץ; also, to Spread itself, Extend, Niphal, of a people.

Daughter, a; see, to Build.

David, דָּוִד, or, as in the later books of Chronicles, Ezra, Nehemiah, and Zechariah, דָּוִיד. Root, דָּוַד, to be moved in mind; therefore perhaps דָּוִיד signifies, the Beloved, the Friend.

Day, a, יוֹם, m. (S. VI; L. Pr. cl. I). Plur. יָמִים. Root, יָמַם, Arab., to be warm. To-day, הַיּוֹם, also הַיּוֹם הַזֶּה, הַיּוֹם הַהוּא.

Debir; see, to Speak.

Deceit; see, Subtilty.

Decide, Determine, to, קָוַר; prop., to cut; hence metaph., to decide.

Declare, to; see, to Shew.

Decline (as, the day), to; see, to Turn, 1).

Defend, to, נָצַר, 2) see, to *Watch*.

Deliberate, to, יָעַץ, Niphal, the same, also, *to take counsel with any one, to Consult*.—Hence subst., יַעֲצָה, f. (S. XI; L. Pr. cl. II, f. 3), *Counsel*.—Together with יָעַץ, we find also עֵיץ.

Delight, to have; see, to have a Favour.

Delilah, דִּלְיָה, f. The name of a Philistine woman beloved by Sampson. Root, דָּלַל, *to be exhausted, to be weak*; therefore, *Delilah, The weak woman*.

Deliver, to, 1) הָצִיל (Part I, Ex. XXVII); see, *to Arm one's self*. 2) vindicare, גָּאַל. 3) *to Deliver or release from prison*; see, *to Open*. 4) *to Deliver from a danger*, נָצַל, Hiphil; *to be Delivered from a danger*, Niphal.

Den (of a wild beast) *a*, מַעְנָה, f. (S. X; L. Augm. II, cl. IV), from עִין, *to tarry*.

Depart, to, סִיר; *to Depart from any thing, to Eschew*, סִיר מִן. Hiphil, הִסִּיר, *to Turn away*.—Hence, סִיר, m. (S. I), *a Pot*, plur. יָיִם, and יִוֵּת. Probably so called from its bellied shape. Acc. to Gesenius it is from the Arab. סִיר, *to boil fast*.

Derision, a; see, *Isaac*.

Desert, a, 1) שָׁחָה, f. (S. X), from שָׁחַח, *to crack, be waste*; hence, מִשְׁחָה, f. (S. X; L.

Aug. II, cl. IV), *a Wilderness*.

2) see, *Evening*.

Desire, a, אֲהָה, f. (S. X), from אָהָה, Piel, *to Lust*.

Despise, Abominate, to, 1) עָבַד Piel. Hence, *Abominable*, Part. Niphal, נִתְעַב; *an Abomination*, תוֹעֵבָה, f. (S. X). 2) *to Despise*, בָּזָה.

Destroy, to, 1) בָּעַר, i. q., *to Consume*, esp. *to Destroy with fire*. 2) נָאֵבַד Hiphil; see, *to Perish*. 3) *to be Destroyed, be Corrupt*, שָׁחַת Niphal. 4) שָׁמַד Hiphil. Kal obsolete. *To be Destroyed*, Niphal.

Devour, to; see, to Eat.

Die, to, מוֹת (S. § 268, a), as a verb עָו with Tseri for its final vowel. מוֹת and מָת, (for מֵית), *he is Dead*. Hiphil, *to cause to Die, to Kill*. Death, מוֹת, m. (S. VI; L. Pr. cl. I, f. 1); construct form, מוֹת. 2) גָּוַע; prop., *to breathe out* (one's last breath).

Dig, to, חָפַר; *to Dig after, to Spy out*, the same.

Dip, to, טָבַל; *in any thing*, בָּ.

Discretion; see, to Threaten.

Disease; see, Weakness.

Dissolved, Melted, to be, מָסַס.—*To be dissolved* (with grief,) Niphal.

Divide, to; see, to make Smooth.

Do, to; see, to Make.

Dog, a, כָּלָב, m. (S. VI; L. Pr. cl. I, sp. 1), Epicæen.

Door, a, דֶּלֶת, f. (S. VI;

L. Pr. cl. I, sp. 1). A fem. of דַּל, a Door, Ps. cxli. 3. 2) see, to Open.

Double, to, כָּפַל.

Draw near, to, 1) קָרַב, Kal and Hiphil; to any one, אָל and לָ.—In Hiphil, especially to bring; to Bring a sacrifice, (אֲשֶׁח). Adj. קָרוֹב, m. (S. III; L. Pr. cl. II, f. 10), Near, Nigh. Subst., קָרֶב, m. (S. VI; L. Pr. cl. I, sp. 4). The inward parts, the Bowels. בְּקִרְבִּי, out from, as a preposition, prop. out from the inward parts. 2) גָּנַח.

Draw out, to, נָסַע, especially, to draw out from the ground the nails of the tent. Hence, to remove from a place, castra movere.

Dream, to, חָלַם; hence, חֲלוֹם (L. Pr. cl. I, f. 10), a Dream. Plur. רוֹת.

Dress; see, to Place.

Drive away, to, נָעַר Piel, prop. to shake out. Niphal, to be Driven away. From the signification, to shake out, נָעַר, means 2) to Roar, therefore to send forth a voice. It is doubtful whether we must refer to this same root, a Boy, Young man, נָעַר, for נָעַר, and this for נָעַר, m. (S. VI; L. Pr. cl. I, sp. 1), so called perhaps from the restless, unsteady nature of youth. נְעִירָה, f. (S. X), a Virgin.

Droughts, צָחָחוּת, f. plur. (L. Augm. III, cl. II).

Dry up, to, יָבַשׁ (verb, פִּי, see Part I, Ex. LII: also a verb med. Tseri, Stuart, § 181, (b); L. art. 188, 2). Hence subst., dry ground, יַבְשָׁה, f. (L. Augm. I, cl. I, f. 4).

Dumb, אָלֵם, (L. Augm. I, cl. I, f. 1), from אָלַם, to Bind; therefore, whose tongue is bound, δεσμὸς τῆς γλῶσσης. Again, a (bound) sheaf, אֶלְפָּה, f. (L. Pr. cl. II, f. 7), plur. יָיִם, and יוֹת. A Porch, אֹיָלִם, m. (S. VIII; L. Augm. I, cl. II, f. 2), retaining Qamets in the construct state: it denotes principally the porch (πρόναος) of Solomon's temple.

Dust, עָפָר, m. (S. IV; L. Pr. cl. II, f. 2). Comp. אֶפֶר ashes.

Dwell, to, 1) יָשַׁב; see, to Set. 2) יָבַל (Part I, Ex. XVI), prop., to surround, enclose. Hence, יָבֹוֹל, m. (S. I; L. Pr. cl. II, f. 8), a Habitation, Dwelling, (Part I, Ex. IV).—Zebulun, יְבֹוֹלָיִן.

Dwelling, Habitation, a, 1) יָבֹוֹל, (Part I, Ex. IV); see, to Dwell. 2) בֵּית; see, House. 3) אֹהֶל; see, Tent. 4) מָכוֹן; see, Firmly.

E

Each; see, Every.

Eagle, an, נָשָׂר, m. (S. VI; L. Pr. cl. I, f. 4).

Ear, an, אֹזֶן, m. (S. VI; L. Pr. cl. I, f. 5).

Ear of corn, an, שֶׁבֶלֶת, f.

(S. XIII; L. Augm. I, cl. I, f. 4), plur. שְׂבָלִים; (S. § 327; L. art. 141). Root, שָׁבַל, to rise up, grow; Arab. conj. IV, to put forth ears.

Earth, World, the; see, Land.

Earth, (as one of the elements); see, Man.

East, the, מִזְרָח and מִזְרָח, m. (S. VI; L. Pr. cl. I, ff. 1 and 3), from מָרַח, to be before, be in sight; because the Hebrews in order to point out the quarters of the heaven stood with their faces toward the east. The land of the East, the eastern country, מִזְרָח הָאָרֶץ.

Eat, Eat up, Devour (of animals), to, אָכַל, (S. §. 340; L. art. 199). Hence 1) Food, אֹכֶל, m. (S. VI; L. Pr. cl. I, sp. 5); אֲכָלָה, f. (S. XII); מִאֲכָל, m. (S. II; L. Augm. II, cl. IV, f. 5). 2) an Eater, part. act. Kal of אָכַל. 3) a Knife, מִאֲכָלֶת, f. (S. XIII; L. Augm. II, cl. IV).

Eden, עֵדֶן, also עֵדֶן, m. (S. VI; L. Pr. cl. I, sp. 3). The name of a pleasant country inhabited by the first men. Root עָדַן, to live well or softly: hence, Eden, prop. soft or delicate living, enjoyment.

Edge (of the sword), the; see, Mouth.

Egypt, Egyptian; see, to be Narrow.

Eight; m. שְׁמוֹנֶה, st. constr. שְׁמוֹנֶה; f. שְׁמוֹנֶה, st. constr.

the same: hence, *Eighty, שְׁמוֹנִים* (S. Par. XXVIII (p. 233, 234), and §§ 395—398; L. art. 181). *The Eighth, שְׁמוֹנִי; the Eighteenth, שְׁמוֹנָה עָשָׂר* (S. and L. ib.)

Elders, the; see, Beard.

Eli; see, to Go up.

Eliatha; see, God.

Elihu; see, God.

Elisha, עִלְיָשָׁה.

Elkanah, אֶלְקָנָה.

Encamp, to; see, to Pitch a camp.

End; see, Border.

Enemy, an, אֹיֵב, m. (S. VII; L. Pr. cl. II, f. 9), from אָיַב, to be an enemy to. Enmity, אֵיבָה, f. (S. X). Job, אֹיֵבוֹ, i. e., persecuted by enemies. 2) נָרָר; see, to be Narrow. 3) רָם; see, to Rise.

Enlarge, to; see, to be Wide.

Envious, to be, קָנָא, Piel, at any thing, קָנָא; Adj. קָנָא, (L. Augm. I, cl. I, f. 4), Jealous, said of God.

Ephraim, אֶפְרַיִם, the name of the second son of Joseph.

Erect, Place, Set, Put, to, יָצַב (קָצַב); Niphal, to place, set one's self; Hithpael, to fix one's self, maintain a position. A statue, image, מַצֵּבָה, f. (S. XI; L. Augm. II, cl. IV, f. 7); hence, an image of a god.

Error, an, שְׁגִיאַת, f. (S. X; L. Pr. cl. II, f. 5); from שָׁגָה (ש for ט being very frequent), to wander about; Piel, to lead astray.

Escape, to, מָלַט, Niphal. *One that has escaped*, פָּלִיט, m. (S. III; L. Pr. cl. II, f. 5), from פָּלַט, which is evidently cognate with מָלַט.

Eschew, to; see, *to Depart*.

Eshcol, אֶשְׁכּוֹל, N. pr., prop. *a grape*. The name of a valley, with a river which falls into the Mediterranean near Ascalon.

Establish, to; see, *to Rise*.

Established, to be, אָמַן, Niphal; *to Believe*, Hiphil. Hence, adj. and subst., אֱמֻנָה, f. (S. VIII), *True, Truth*, (with suff. אֱמֻנָתוֹ, *his truth*); also אֱמוּנָה, f. (S. X; L. Pr. cl. II, f. 7), *Truth; a faithful man*, i. e., *a man of fidelity or truth*, אִישׁ אֱמוּנָה.

Eternal; Eternally; and Eternity, עוֹלָם, m. (S. II; L. Augm. I, cl. II, f. 3). *For ever*, לְעוֹלָם. Root, עָלַם, *to hide*; Niphal, *to be hidden or concealed*; figuratively, *to be silent*.

Ethiopia, כּוּשׁ.

Eunuch, Chamberlain, an, סָרִיס, m. (S. III; L. Pr. cl. II, f. 5); from סָרַס, Arab., *to be castrated*.

Euphrates, the, פָּרַת.

Eve; see, to Live.

Evening, מָעֶרֶב, m. (S. VI; L. Pr. cl. I, sp. 1); from עָרַב, *to grow dark*. To the same root belongs עֲרֶבְיָה, f. (S. XI), *a plain country, a wilderness, desert*.

Ever, for; see, *Eternal*.

Every, Each, 1) אִישׁ, see, *Man*. 2) כָּל; see, *to be Finished*, 2).

Evil, Bad, adj. and subst., עָרַע and רָע, m. (S. I; L. Pr. cl. II, f. 1), fem. רָעָה; as a subst. רָעָה, *Evil, Badness, Wickedness*, רָע, m. (S. VI; L. Pr. cl. I, f. 1).—Root, רָוַע, cognate with וָרַע, רָעַע. 2) רָוַע, allied to רָוַע, Hiphil, *to Shout*. Hence, וָרַוַעָה, f. (S. X; L. Augm. II, cl. VI, f. 6), *a Shout*.

Exalted, to be; see, *to Go up*.

Extend, Spread itself abroad, to, פָּרַצַּ; prop., *to break to pieces*.

Extinguished, to be; see, *to Quench*.

Eye, an, עֵין, c., more freq. fem. (S. VI; L. Pr. cl. I, sp. 1). Dual, עֵינַיִם. Hence, *a Fountain, Spring of water*, מַעְיָן, m. (S. II; L. Augm. II, cl. IV, f. 5), also, עֵינֵי מַיִם.

F.

Face, the: see, *to Turn* 1).

Fail, Cease, to, פָּסַם, only in Ps. xii. 2.

Faithless, Perfidious, בּוֹגֵד, m. (S. VIII; L. Pr. cl. II, f. 9). Root, בָּגַד, *to be faithless, perfidious*.

Fall, to, נָפַל. 2) *to Fall down*, (i. e., *to Throw one's self down*); see, *to Throw*.

Fallow-deer, a; see, *Ass*.

Falsehood, Lie, a, שָׁקֵר, m. (S. VI; L. Pr. cl. I, sp. 4); from שָׁקֵר, to lie, deceive.

Famine; see, *Hunger*.

Far or at a distance, to be, רָחֹק; Hiphil, to Depart, Remove.—*Distance*, רָחֹק, m. (S. III; L. Pr. cl. II, f. 10).

Fat (subst.), חֶלֶב, m. (S. VI; L. Pr. cl. I, sp. 3). Root, חָלַב (חָלַב, to be thick?); from the same root, חָלָב, (S. IV; L. Pr. cl. II, f. 2), *Milk*.

Father, a, אָב, m. (S. § 394; L. Pr. cl. II, f. 2), irreg. for אָבָה; construct form, אָבִי; plur. אָבוֹת. Several proper names are compounded with אָב; as, *Abimelech*, אַבִּימֶלֶךְ, prop., *father of the king*, a common name of the Philistine kings, as Pharaoh (פָּרֹעֹה) was for those of Egypt. *Abiram*, אַבִּירָם, or, *Abram*, אַבְרָם, prop., *father of elevation* (רָם, high), Gr. Ἀβραμ. Thus Abraham is called in the book of Genesis as far as the seventeenth chapter, but from this point he is always called *Abraham*, אַבְרָהָם, because God promised him a numerous posterity, from רָהַם (Arab.) *Multitude*, therefore, *father of a multitude*, (Gr. Ἀβραάμ).

Father-in-law, a, חוֹרֵן, m. (S. VII; L. Pr. cl. II, f. 9); part. Kal of חָרַן.

Fatted, אָבִיס, m. (S. III; L. Pr. cl. II, f. 7), from אָבַס, to heap up? 2) to fatten.

Favour; see, *Pleasure*.

Favour, to, רָחַן.—Hence adj., *Gracious, Merciful*, רַחֲמִין, (L. Augm. I, cl. I, f. 2).—To this root belongs also, *Hanani*, רַחֲנִי; *Hananiah*, רַחֲנִיָּהוּ.

Fear, to, יָרָא (S. § 181; L. art. 188, 2). Hence, *Fear*, 1) יִרְאָה (S. XII; L. Pr. cl. I, sp. 4), the *Fear of God*. 2) יִרְאָה, f. (S. X; L. Pr. cl. I, sp. 1), (Part II, Ex. XIII).

Feast, a, רָחַג, m. (S. VIII; L. Pr. cl. II, f. 2), from רָחַג (רָחַג), to move or dance in a circle.

Feasting, a; see, *Banquet*.

Feather, a, esp., the large strong feathers in a bird's wing, אֶבְרָה, f. (S. XII; L. Pr. cl. I, sp. 2), from אָבַר, to be strong; Hiphil, to Fly.

Fenced cities, עֲרֵי מִבְצָרוֹת; מִבְצָרוֹת from בָּצַר, Piel, to fence, fortify.

Few, a Little, מְעַט (L. Pr. cl. I, sp. 1), prop. a subst., a Little. Root, מָעַט, to be small or few.

Field, a; see, *Man*. 2) שָׂדֵה, m. (S. IX; L. Pr. cl. II, f. 2); plur. שָׂדֵה; constr. form, שָׂדֵה.

Fifth, Fifty; see, *Five*.

Fig-tree, a, תְּאֵנָה, f. (S. X; L. Augm. II, cl. VI); plur. תְּאֵי.

Find, to, מָצָא; to be found, Niphal; to Find itself, i. e., to Be, Hithpael.

Fine (in money) to, עָנַשׁ; to be Fined, Niphal.

Finished, Perfected, Accomplished, to be, כָּלָה. From this root is derived in form, כָּלִי, m. (S. VI; L. Pr. cl. I), (in the plur. כְּלִים) a *Vessel*; but in signification it is from כוֹל, *to have full measure, to contain. The Reins, Kidneys, כְּלִיֹּת*, constr. form כְּלִיֹּת; it is uncertain whether these are so called from their vessel-like form or from כָּלָה in its sense of *to be spent or consumed in lust or desire*.—Cognate to כָּלָה and כוֹל is

2) כָּלַל, *to make perfect or complete*. Hence, כָּלָה, f. (S. X), a *Perfect or Complete woman, one perfectly or completely adorned or attired*, i. e., a *Bride*. Again, כָּל, with the line Maqqeph כָּל־ (prop. a subst., *the all, the whole, the totality*), *all, whole* (when i. q., *all, every*): *Every one, כָּל־אִישׁ and כָּל־אָדָם*. Since כָּל is a substantive, it takes prepositions and the signs of the cases: but it does not receive suffixes when it has another substantive with it, e. g., *his whole house*, not כָּלֹו בֵּית, but כָּל־בֵּיתוֹ, *the whole of his house*: nor does it take the article, but gives it over to the following substantive; e. g., *the whole earth*, not הַכָּל־אָרֶץ, but כָּל־הָאָרֶץ, *the whole of the earth*.—With suffixes, כָּל is declined as a noun Decl. VIII; e. g., *they all*, כֻּלָּם.

3) With כוֹל, כָּלָה and כָּלָל is connected also יָכַל (Verb with final Hholem, S. § 181, (b); L. art. 188, 2), *to be Able*. The future is borrowed from the Hophal, יִיכַל.

4) From an obsolete חָכַל comes the signification of a place which contains any thing in it, a *Dwelling*, especially a *spacious one, a Palace, Temple*, חֵיקַל, m. (S. II; L. Augm. I, cl. II, f. 1).

Fire, אֵשׁ (L. Pr. cl. I, sp. 3), almost always fem. Hence, אֵשָׁה, f. (in the plural it is masculine from the form אֵשָׁה), a *Burnt-offering: to bring a Burnt-offering*, אָרַב (Hiphil) אֵשָׁה. Prop. אֵשָׁה; comp. Ew. § 255.

Firebrand, a, אִיד, m. (S. I).

Firmament of the heavens, רָקִיעַ, m. (S. III; L. Pr. cl. II, f. 5), from רָקַע, *to extend by hammering*.

Firm, Firmly, חָזַן, prop. Inf. Hiphil of בָּיַן, *to stand fast or firmly*: hence the adj., בָּן, *upright*, as an adv., *so, thus*.—A *Base, Pedestal*, מְכוּנָה, f. (S. X; L. Augm. II, cl. IV). A *Dwelling*, מְכוּן, m. (S. III; L. Augm. II, cl. IV), said of God.

First, the; see, *Head*.

Firstborn, the, בְּכוֹר, m. (S. I; L. Pr. cl. II, f. 11); from בָּכַר, *to rise early in the morning*. Comp. בֹּכֶר, *the Morning*.

Fir-tree, a, בְּרוֹשׁ, m. (S. I; L. Pr. cl. II, f. 11).

Fish, *a*, דָּג (L. Pr. cl. II, f. 2). Root, דָּגָה, *to multiply greatly*. Also, דָּגָה, *f*, *Fish*, as a collective, piscium genus.

Five, חֲמִשָּׁה, *m*, חָמֵשׁ, *f*. —*The Fifth*, חֲמִישִׁי. —*Fifty*, חֲמִשִּׁים (S. Par. XXVIII (p. 233), §§ 395, 396; L. art. 181). —Hence a verb denom. חָמַשׁ, which occurs only in Piel, חָמַשׁ, *to take the fifth part*, and חֲמוּשׁ, *m*. (S. III), *an Armed force*, prop., *exercitus quinque ordinibus constans*.

Flame, *a*, לֶבָיָה, *f*. (S. X; L. Pr. cl. II, f. 2): contracted from לִהְבֶּה, from לָהֵב.

Flaming, לָהֵט, part. act. Kal of לָהֵט, *to Burn*.

Flay, *to*, פָּשַׁט, Kal and Hiphil.; prop., *to take off*, *e. g.*, *clothes*.

Flee, *to*, 1) בָּרַח, prop. Arab., *to turn the left side to any thing*. Hence esp. of enemies in battle. 2) נָס. 3) *to flee*, be put *to flight*, חָפַז, Niphal.

Flesh, בָּשָׂר, *m*. (S. IV; L. Pr. cl. II, f. 2). Root, בָּשַׁר, only in Piel, ἐσαγγελλίζειν.

Flock, *Herd*, *a*, 1) צֹאֵן, *m*. (S. I), for צֹאֲן; esp. of small cattle, sheep and goats. It is collective. 2) עֹרֵר, *m*. (S. VI; L. Pr. cl. I, f. 3), with suffix. עֹרֵרִי, used esp. of the Israelites, *the Flock of the Lord*. Root, עָרַר, *to set in order*, παρατάσσειν.

Flow, *Flow forth*, *to*, גָּרַח.

Flow together, *to*; *a Flowing together*; see, *to Hope*.

Flower, *a*, פְּיָי, *m*. (S. I). Plur. פְּיָיִם.

Flute, *Pipe*, *a*; see, *to Pierce through*.

Fly, *a*, זָבִיב, *m*. (S. I; L. Pr. cl. II, f. 8).

Fly, *to*, עָוָה. —Hence, עָוָה, *a Bird*; collectively also for the plural, *Birds*. 2) דָּאָה, *to fly as an eagle*.

Fold (*for sheep*), *a*; see, *Wall*.

Food; see, *Bread*.

Fool, *a*, 1) בָּסִיל, *m*. (S. I; L. Pr. cl. II, f. 6); בָּסִיל, *m*. (S. VI; L. Pr. cl. I, sp. 4).

Folly, בָּסִיל, *m*. (S. VI). *Hope*, *Confidence*, בָּסִלָּה, *f*. (S. XII). Root, בָּסַל, (by a transposition of letters, סָבַל), *to be fat*. 2) פָּתִי, *m*. (S. VI; L. Pr. cl. I).

Foolish person, *a*; see, *to be Mad*.

Foot, *a*, רָגֵל, *c*. (S. VI; L. Pr. cl. I, sp. 1), rarely masc. Root, רָגַל, *to go*.

For, 1) Prep., לְ. 2) Conj.; see, *That*.

Forest, *a*, יַעַר, *m*. (S. VI; L. Pr. cl. I, sp. 1). Root, יָעַר Arab., *to be difficult of access*.

Forge, *to*, חָרַשׁ, prop., *to cut into*, *engrave*, *to work in metal*. Hence, חוֹרֵשׁ, *m*. (S. IX; L. Pr. cl. II, f. 9), *an Instrument*: again, חָרַשׁ, *Deaf*. *A Share*, מַחְרָשָׁה, *f*. (S. XI; L. Augm. II, cl. IV, f. 7).

Forget, to, שָׁכַח.

Forgive, to, סָלַח.

Form, to, יָצַר. Hence, יוֹצֵר, m. (S. VII; L. Pr. cl. II, f. 9), *a Potter*, as in Latin, *figulus* from *figere*. *A Maker of idols*, יוֹצֵר פִּסְלִים.

Formed, to be; see, *to Press together*.

Found, Lay the foundation of, to, e. g., earth, heaven, יָסַד, Kal and Piel. Hence, יְסוּד, m. (S. I; L. Pr. cl. II, f. 11), *a Foundation, Base*; and מוֹסֵד, m. (S. II; L. Augm. II, cl. IV, f. 5), plur. מוֹסְדוֹת, construct form, מוֹסְדֵי, *Foundations*.

Four, אַרְבַּע; *the Fourth*, רְבִיעִי; *Forty*, אַרְבָּעִים (S. Par. XXVIII, A, (p. 233), and §§ 395—397; L. art. 181).

Free, to make; see, *to Deliver*.

Freedom, Liberty, דָּרוֹר, m. (S. I; L. Pr. cl. II, f. 8). Root, דָּרַר, Arab., *to flow copiously or abundantly*.

Friend, a; see, *Companion*.

Froward; see, *Perverse*.

Frowardness; see, *to Change itself*.

Fruitful, to be, פָּרָה; *Hi-phil, to make or render fruitful*.—*Fruit*, פֶּרִי, m. (S. VI; L. Pr. cl. I). *To bring forth or yield Fruit*, פָּרַץ, prop., *to give Fruit*.

Full, the; see, *to Satisfy*.

Full, to be, מָלֵא (Verb with final Tseri, S. § 181; L. art.

188, 2). That of which any thing is full is put in the accusative. Transitively, *to Fill*, likewise with an accus. of the thing, Niphal, *to be Filled*; Piel, *to Fill, make Full*.

G

Gain, בָּצַע, m. (S. VI; L. Pr. cl. I, sp. 4); from בָּצַע, *to break off, gain*.

Garden, a; see, *to Watch*.

Garment, a, 1 לְבוּשׁ, m. (S. I; L. Pr. cl. II, f. 8), (Part I, Ex. IV). *Raiment*, מַלְבוּשׁ, m. (S. I; L. Augm. II, cl. IV, f. 9), from לָבַשׁ, *to put on (a garment)*. 2) מִדָּ, m. (S. VIII), (Part I, Ex. VI), from מָדַד, *to stretch out, extend*; see, *Perpetual*. 3) כְּתֹנֶת, f. (S. XIII), and, כְּתֹנֶת, f. (S. XIII; L. Augm. I, cl. I, f. 5), Gr. χιτών, Lat. *Tunica*.

Gate, a, שַׁעַר, c. (S. VI; L. Pr. cl. I, sp. 1). Root, שָׁעַר, Arab., *to cleave*. שוֹעֵר, m. (S. VII; L. Pr. cl. II, f. 9), *a Porter*.

Gath, גַּת, f. one of the five cities of the Philistines.

Gather together, to; *a Gathering together (of water)*; see, *to Hope*.

Gathered, together, to be; see, *to Collect*.

Gazelle, Antelope, a, צִבְי, m. (S. VI; L. Pr. cl. I); plur. צִבְיִים and צִבְיָאִים.

Gehazi, גִּיזַי. Etymology uncertain.

Generation, a, דֹּר (S. I; L. Pr. cl. I, sp. 1); plur. דִּים and דֹּרֹת. Root, דָּוַר, *to go round, revolve*, of time.

Gift, a; see, *a Present*.

Gihon, גִּיחוֹן, N. pr. from גִּיחַ, *to break forth*, as a stream. There were several rivers of this name; the Gihon in these Exercises is one of the four rivers of Paradise, usually supposed to be the Oxus or Araxes. But acc. to Josephus (Archæol. I, 1, 3), it is the Nile.

Girdle, a, אֲזוּר, m. from אָזַר, *to bind*.

Give, to, נָתַן, (S. §. 254, (3), (c), Note; L. art. 205, 4). *To Yield or bring forth fruit*, נָתַן פְּרִי. *To make to be any thing*, נָתַן, with an accusative of the person. From this root are formed the proper names; *Mattaniah*, מַתַּנְיָהוּ, i. e., *the gift of God*, יְהוָה for יְהוֹה; and, with the same signification, *Mattithiah*, מַתִּיתְיָהוּ, and *Nethaniah*, נֶתַנְיָהוּ.

Glean, to; see, *to Collect*.

Glory, יָקָר, m. (S. I; L. Pr. cl. I, sp. 1), from יָקַר, *to be weighty, to be honoured*. Comp. קָבֵד. 2) קָבֹד; see, *to be Honourable*.

Go, Walk, to, יָלַךְ, הָלַךְ (S. § 243, etc.; L. art. 200). *To come to any one*, אָלַךְ.

Go away, to; see, *to Turn*, 1).

Go down, to, יָרַד (opp. עָלָה,

to go up), Gr. καταβαίνειν, denoting motion from a higher to a lower place. Hiphil, *to lead down or away, to cause to go down*.—Hence, *the Jordan*, יַרְדֵּן.

Go out, Go forth, to, יָצָא; also, *to Rise* (of plants, of the sun). Hiphil, *to cause to go forth, to bring or lead forth* (from a country).—Hence מוֹצֵץ, m. (S. I; L. Augm. II, cl. IV, f. 5), *a Rising* (of the sun); *a Water-spring*, מוֹצֵץ מַיִם.

Go to and fro, to, שָׁוָה; prop., *to row*, (mare flagellare). Hence שׁוֹהֵה, m. (S. I; L. Pr. cl. I, sp. 1), *a Whip*.

Go up, to, 1) עָלָה, of smoke; it also expresses gen. any motion from a lower place to a higher, (ascendere, ἀναβαίνειν, opp. יָרַד, *to Go down*); *to mount, climb, ascend*, e. g., *a mountain, to come up*.—Niphal, *to be exalted*.—Hiphil, *to bring up; lift up to the altar, offer* (*a sacrifice*).—Substantives: *a Leaf*, עָלָה, m. (S. IX; L. Pr. cl. II); —also, *a burnt-offering or sacrifice lifted up upon the altar*, עֹלָה; *to bring as a sacrifice, offer as a sacrifice*, עָלָה (Hiphil) לָעֹלָה; comp. pugnam pugnare:—*an upper chamber*, עֲלִיָּה, f. (S. X). *The bed of a river, a River*, הַתְּעָלָה, f. (S. IX; L. Augm. II, cl. VI); also *an aqueduct*. An adjective with the termina-

ation *יון* is *עֲלִיוֹן*, *The Highest, The Most High (God)*. Prep., *עַל*, *Upon, At*, of every thing that is high; *מֵעַל*, *from, away from*, e. g., *from off the neck*, because this is a high part of the human body. Also the name *Eli*, *עֲלִי*, N. pr. of a high priest, (Gr. Ἠλί), seems to be from *עָלָה*, *to Go up*. 2) Cognate with *עָלָה* is *עָלָל* (comp., *כָּלָה*, *כָּלַל*, *כָּוַל*), Poel, *to place or put upon*. Hence, *a Yoke*, *עֵל* (*עֵיל*), m. (S. VIII; L. Pr. cl. I, sp. 5); with suffixes, *עָלוּ*, *his yoke*. From the signification, *to be always upon, to be busy or occupied*, *עוֹלֵל*, *a child*, which is constantly in motion.

Goat, a, *עֵז*, f. (S. VIII; L. Pr. cl. I, sp. 3).

GOD, 1) *אֱלֹהִים*, m.; the singular is found in poetry, but the plural is most in use, *אֱלֹהִים*, *God, and Gods*. Root, *אֱלָה*, Arab., *to be astonished, to worship as divine*.—Hence the compound proper names: *אֱלִיהוּא*, *Elihu*, one of the friends of Job; *אֱלִיָּתָה*, *Eliatha*. 2) *אֵל*, from *אָוַל*, *to be Strong*; therefore, *the Strong, the Mighty*.—Hence, *Bethel*, *בֵּית־אֵל*.

Gold, זָהָב, m. (S. IV; L. Pr. cl. II, f. 2), from *זָהַב*, Aram., *to shine*. Comp. the Hebrew *זָהָב*, *to shine like gold*. *Fine Gold*, *זָהָב־טָהוֹר*, m. (S. III; L. Pr. cl. II, f. 7); a

poetic word. Root, *זָרַץ*, *to point, sharpen*.

Goliath, *גִּלְיָת*.

Gone about, to be, (of time), *to return*; see, *to Pass*.

Good, to be, *טוֹב* and *יָטֵב*; the latter also *to please*. *Hi-phil, to make good*.—*Good, Dear*, adj. and subst., *טוֹב*, m. (S. I; L. Pr. cl. I, sp. 1), *טוֹבָה*, f. (S. X). *Good, Happiness*, *טוֹב*, m. (S. I; L. Pr. cl. I, sp. 5).

Goshen, *גֹּשֶׁן*.

Governor, a, *פָּחָח*, m. for *פָּחָה*. A Persian word. In the construct state as if it were a feminine, *פָּחַת*, with suff. *פָּחָם*, or, as from the fem., *פָּחַתָּהּ*; plur., *פָּחוֹת* and *פָּחוֹתֵי*.

Gracious, Merciful; see, *to Favour*.

Grass, l); see, *to Bring forth (grass)*. 2) *חֲצִיר*, (Part I, Ex. VI); see, *Herb*. 3) *עֵשֶׂב*, m. (S. VI; L. Pr. cl. I, sp. 3).

Grave, a; see, *to Bury*.

Graven image, a, *פָּסִיל*, m. (S. I; L. Pr. cl. II, f. 5); *פָּסֵל*, m. (S. VI; L. Pr. cl. I, sp. 4); from *פָּסַל*, *to carve*.

Great, Large, *גָּדוֹל*, m. (S. III; L. Pr. cl. II, f. 10); *גְּדוּלָה*, f. (S. X); from *גָּדַל*, *to be or become great*. Hence, *Gedaliah*, *גְּדַלְיָהוּ*, *יהוּ*, for *יהוֹנָה*; *Giddalthi*, *גִּדְלָתִי*. 2) *Great, to be Great*; see, *to be Many*.

Greatly, מְאֹד; *Very greatly*, *Very much*, מְאֹד מְאֹד, "The repetition of adverbs marks intensity;" S. § 536.—Root, מִיָּד, *to be strong*; מְאֹד, prop. *strength, power*.

Groaning, אֲנָחָה, f. (S. XI; L. Pr. cl. II, f. 1 or 2). From אָנַח, *to sigh, groan*.

Grow, to, 1) צָמַח, Piel; in Kal, *to sprout forth, spring up*. Hiphil, *to come to sprout forth*. 2) *to multiply*, פָּרַשׁ, esp. *to be proud*. 3) = *to become great, increase*, רָבָה; see, *to be Many*, 2).

Guard, to; see, *to Keep*.

Guile; see, *Subtilty*.

Gutter, a, צִנּוֹר, m. (S. I).

H

Hagar, הָגָר. Root, Arab., *to flee*.

Hair, שֵׁעָר, m. (S. IV; L. Augm. I. cl. II, f. 1); from שָׁעַר, *to be rough*.

Ham; see, *Heat*.

Haman, חָמָן. Gesenius refers to the Persian חֲמָאן (*single, alone*); but might it not be derived from חָמָה, and therefore signify, *the adversary, enemy of the Jews*?

Hanani and Hananiah; see, *to Favour*.

Hand, a; see, *to Thank*.

Handmaid, female servant, a, אִמָּה, f. (S. XII; L. Pr. cl. I, f. 1); plur. אִמָּהוֹת.

Hang, to, 1) active, *to hang by way of punishment for*

faults, ἀνασκολοπιζειν, יָקַע, Hiphil; in Kal it signifies *to wrench, dislocate*. Again, as a capital punishment (to a tree), יָקַע עֵץ. 2) intrans., *to hang or be suspended to any thing*, דָּבַק.

Haran; see, *Mountain*.

Harden (the heart), to; see, *to be Strong*.

Harp, a, קִנּוֹר, m. (S. I); plur. יָיִם and יוֹת. The Greek κινύρα. According to Josephus (Archæol. 7, 12, § 3), this instrument was played with a plectron; but acc. to several passages of the Old Testament, with the fingers.

Harvest; see, *to Reap*.

Haste, be in Haste, to, 1) *to any thing* חָזַשׁ לְ; 2) מִהֵר; hence, *in haste*, מִהֵר, adv.

Hate, to, שָׂנֵא. Part. שֹׂנֵא, m. (S. VII), *one who hates*; and שֹׂנְאָה, f. (S. XII; L. Pr. cl. I, f. 4), *Hatred*.

Havilah; see, *Strength*.

He, הוּא (*he is*); *She*, הִיא (הִיא), (S. §§ 164, 165; L. art. 145, 2). Root, הָיָה, *to be*.—Plur., *They (are)*, הֵמָּה, m. and הֵנָּה, f. (Contr. הֵם, הֵן).

Head, a, ראשׁ (very rarely רֹשׁ), m. (S. VI, (see § 394); L. Pr. cl. I, sp. 5); plur. רָאשִׁים. 2) fig. *head, for a principal, chief*. 3) *a point*; and, since this may be considered a beginning, hence 4) *a Source, Fountain*.—From ראשׁ is derived also the numeral

ראשון (*ראשון*, very rarely), m. (L. Augm. II, cl. X), *the First. A Beginning*, *ראשית*, f.

Heal, to, *רפא*, prop., *to mend, repair*. Hithpael, *to suffer one's self to be healed, to be Healed*.

Heap, a, *הל*, m. (S. VIII; L. Pr. cl. I, sp. 3); from *הלל*, *to heap up*.

Hear, Hearken, to, *שמע*; *to any one*, *ל, ב*. Hence the proper names: *Ishmael*, *ישמעאל*, (*God heareth*); *Shimei*, *שמעי*; *Simeon*, *שמעון*.

Heart, the, *לבב*, m. (S. IV; (L. Augm. I, cl. II, f. 1); and *לז*, m. (S. VIII).

Heat, *חום*, m. (S. I; L. Pr. cl. I, f. 5); and *חמה*, f. (S. X). Root, *חמם*, *to be warm*. *חמה*, f. (S. XI; L. Pr. cl. II, f. 3), *Anger*. Hence also the following proper names: *Ham*, a son of Noah, *חם*; *Hemath*, *חמת*, f. From the same root, *חם*, m., *a Step-father*?

Heathen, the; see, *People*.

Heaven, *שמי*, only in the plural, from the sing. *שמי*, *heaven*. Root, Arab., *שמח*, *to be high*.

Heavy, to be; see, *to be Honourable*.

Hebrew, a; see, *to Pass over*.

Hebron; see, *to be Joined together*.

Hedge, to make a, *שכך*; *about any thing*, *בצד*.

Hege, *הגה*; allied to *הגה*, *to think, meditate*?

Height, a, 1) *גבה*; see, *to be High*. 2) *קומה*; see, *to Rise*. 3) *a High place, on which sacrifices were made to idols*, *במה*, f. (S. X). From an obsolete root *בום* or *באם*.

Heldai, *הלדי*. Root, *חלד*, Arab., *to last*.

Hell, *שאול*, m. and f. Root, *שאל*, Arab., *to go downwards*, therefore prop., *a deep place*. This root must not be confounded with *שאל*, *to ask*.

Help, a Help; see, *to Assist*.

Help, Save, to, *ישע*, Hiphil, with an accus. of the person. In Kal prop. *to be wide*, expressive of prosperity. Hence, *ישע* and *ישע*, m. (S. VI; L. Pr. cl. I, ff. 3 and 4), and *ישועה*, f. (S. X; L. Pr. cl. II, f. 7), *Salvation, Help*.—Hence the names; *Isaiah*, *Jeshaiah*, *ישעיהו*, for *יהוה*; *Joshua*, *יהושע* (*the help of the Lord*).

Hemath; see, *Heat*.

Herbs, *ירק*, m. (S. IV; L. Pr. cl. II, f. 2). Root, Arab., *to be thin*.

Herdsmen, a; see, *to Pasture*.

Hero, a; see, *to be Strong*.

Hidekel, *הידקל*, the Tigris, one of the rivers of Paradise.

Hide, Conceal, to, *סתר*; Niphal, *to hide one's self, lie hid*. Hence, *סתר*, m. (S. VI;

L. Pr. cl. I, sp. 3), *a Covering, Veil*. 2) כָּבַח, Hiphil; *to be concealed, lie hid*, Niphal; *to be hid*, Hophal. 3) *to hide in the earth = to bury*, טָמַן; *to lie buried* (of hidden treasures), *to be concealed*, Niphal. Hence, *a Treasure, a hidden Treasure*, מִטְמוֹן, m. (S. I; L. Augm. II, cl. IV, f. 8). 4) *to be hidden or concealed*; see, *Eternal*.

Hiel, הִיאֵל.

High, the Most; see, *to Go up*.

High, to be, 1) גָּבַהּ. Hence, adj., *High*, גָּבַהּ, m. (S. III; L. Pr. cl. II, f. 10); *Height*, גִּבְיָהּ, m., as a substantive. 2) said of God, שָׁגַב. Hence the subst., *a Height, a Refuge*, מִשְׁגָּב, m. (S. II; L. Augm. II, cl. IV, f. 1).—*Segub*, שְׁגִיב, m., i. e., *height, strength*.

High heap, a; see, *Zion*.

Hill, a, גִּבְעָה, f. (S. XII; L. Pr. cl. I, sp. 4). Root, גָּבַהּ, *to be high*. Whence also *Gibeon*, גִּבְעוֹן, a city of Benjamin.

Hold, to; see, *to be Strong*. 2) *to Hold or Keep together*, לָכַד, Hithpael.

Holy, to be, קָדַשׁ; *to make Holy, to Sanctify*, Piel; *to declare Holy*, Hithpael. Adj., *Holy*, קָדַשׁ (קֹדֶשׁ) m. (S. VI; L. Pr. cl. I, sp. 5); also, קְדוּשָׁה, m. (S. III; L. Pr. cl. II, f. 10). *Holy*, plur. קְדוֹשִׁים (pronounced *Kōdashim*); with the article, הַקְדוֹשִׁים. Subst., *The Sanc-*

tuary, קְדוֹשׁ, m. and, מִקְדָּשׁ, m. (S. II; L. Augm. II, cl. IV, f. 1). *The most holy house* (Part I, Ex. XLIII), בֵּית קְדוֹשׁ, i. e., *the Holy House of the Holies*.

Honey, דְּבַשׁ, m. (S. VI, x; L. Pr. cl. I, sp. 1); with suff. דְּבַשִּׁי.

Honour, to; see, *to be Honourable*.

Honourable, to be, כָּבַד (S. § 181, (b); L. art. 188, 2) and כָּבֵד; prop., *to be heavy*: in Piel, *to honour, praise*. Hence the adj. כָּבֵד (S. decl. IV; L. Pr. cl. II, f. 3), *rich, splendid, magnificent*; and the subst., קְבוּדָה, m. (S. II; L. Pr. cl. II, f. 10), *Glory*.

Hope, to, קָוָה, only in Piel. Upon any thing, אֶל. Hence *Hope*, הִתְקַוָּה (L. Augm. II, cl. VI). Niphal, נִתְקַוָּה, *to Flow together, Gather together* (of waters); hence, *a Flowing together, Gathering together* (of waters), מִתְקַוָּה, m. (S. IX; L. Augm. II, cl. IV, f. 3). Also *Hope*, בִּסְלָה, see, *Fool*.

Hophir; see, *to Remain*.

Horeb; חֹרֵב. Root, חָרַב, *to be dry*.

Horn, a, קָרְן, f. (S. VI; L. Pr. cl. I, sp. 1).

Horse, a, סוּס, m. (S. I; L. Pr. cl. I, sp. 5). Root, שׁוּשׁ (see L. art. 78, 4), *to rejoice*.

Horseman, פָּרָשׁ, m. (S. I; L. Pr. cl. II, f. 2), for פָּרָאשׁ. From the Arab., פֶּרֶשׁ, *a horse*.

Host, Army, an, אֲבָרָה, m. (S. IV; L. Pr. cl. II, f. 2); plur. אֲבָרָה. Hence, The Lord, as Lord of hosts, יְהוָה אֲבָרָה. It is said of the creatures of the earth, of the heavenly bodies, and of soldiers.

House, a, בֵּית (for בֵּית), m. (S. VI; L. Pr. cl. I, f. 1); plur. בָּתִּים, prop. בִּוְתִים;—*to the house*, by ה locale. 2) figuratively *a house = family*, (Part II, Ex. IX). *From within*, מִבֵּית, prop., *from out of the house*.

How? denoting astonishment, אֵיךְ, מַה. *How long?* see, *Who?*

Howl, to, i. e., to Wail, Lament, לָלַל.

Hundred, a, מֵאָה, f. (S. XI; L. Pr. cl. I). *Two hundred*, dual, מֵאָתַיִם (for מֵאָתַיִם). Plur., מֵאוֹת.

Hunger, רָעָבֹן, m. (S. III; L. Augm. II, cl. X). Constr. form, רָעָבֹן. *Famine, רָעָב*, m. (S. IV; L. Pr. cl. II, f. 2). Root, רָעַב, *to be hungry*.

Huntsman, a, צֹדֵד, m. (S. I; L. Augm. I, cl. I, f. 4). From צָד, *to hunt*.

I

I, אֲנִי, m. and f.; also אֲנִי, m. and f., the earlier and more complete form. (S. § 164; L. art. 145, 2). Plur., *We*, אֲנִיחֵנוּ, m. and f. (אֲנִיחֵנוּ).

Idol, an, אֱלִיל, m. (S. I; L. Pr. cl. II, f. 6). From אָלַל

to be nought: therefore prop., a thing of nought. 2) עָצַב, m. (S. VIII; L. Pr. cl. II, f. 2). From עָצַב, *to work*.

Impoverish, to, רָוַשׁ, Poel; or perhaps better from the Kal רָשַׁשׁ, *to destroy*.

In, בְּ.

Incense, to burn, קָטַר, Piel.

Incline (the ear) to; see, to Turn, 2).

Increase, Grow, to; see, to be Many.

Increase; see, to Come.

India, הִינְדֻי, for הִינְדֻי = *Hindu*.

Inhabit, to; Inhabitant, an; see, to Sit down.

Inherit, to, 1) נָחַל, Kal and Hiphil. — *An Inheritance*, נַחֲלָה, f. (S. XII; L. Pr. cl. I, sp. 1). 2) *to Inherit, Take possession of, Come into possession of*, נָחַשׁ, a verb פָּה, (Part I, Ex. LII). — *A Possession*, יְרוּשָׁה, יְרוּשָׁה, f. (S. X; L. Pr. cl. II, f. 7). — Hence the name of the city *Jerusalem*, יְרוּשָׁלַם, from יְרוּשׁ and שָׁלַם = שָׁלֹם, *peace*, i. e., *Possession of Peace*. The city was originally called *Jebus*, יְבוּס (Judg. xix. 10, 11), and was taken by David, who in addition to the old city on mount Zion, built a new one in the valley and on Moriah. Hence from this time the dual form יְרוּשָׁלַיִם, which however is written only with the letters ירושלים (without י

before **ם**), and pointed as a dual form, **יְרוּשָׁלַם**.

Iniquity; see, to *Act wickedly*, also *Not*.

Innocence, **נְקִיוֹן**, m. (L. Augm. II, cl. X).

Instead of; see, *Under*.

Instruction; see, a *Band*.

Instruct, to; see, to *Learn*.

Interpret (dreams) to, **פָּתַר**.

Inward parts, the; see, to *Draw near*.

Iron, **בְּרִזָּל**, m.; see, S. § 156.

Isaac, **יִצְחָק** (Gr. Ἰσαάκ). Root, **צָחַק**, to *laugh*. 2) Allied to **צָחַק** is **שָׂחַק**, to *laugh, play, sport*; hence, **שָׂחָק**, m. (S. I), a *Derision*.

Iscah, **יִסְכָּה**. Etymology uncertain.

Island, an; see, *Sign*.

Israel; see, *Chief*.

Issachar, **יִשָּׁשְׁכָר**, acc. to Gen. xxx. 18, from **שָׂכַר**, to *serve for hire*; therefore prop., **יִשָּׁשְׁכָר** (*it is hire*), and, rapidly pronounced, **יִשָּׁכָר**; Ewald, § 466, 3.

It, **הִיא**; see, *He*.

Izri; see, to *be Narrow*.

J

Jacob, **יַעֲקֹב** (Gr. Ἰακώβ). Root, **עָקַב**, to *be behind*, **עָקַב**, the *heel*; therefore Jacob = Heel-holder, because at his birth he held his twin brother by the heel, in order to become first born in his stead, which birth-right among the Jews

conferred considerable privileges.

Jaw-bone, a, **לָחִי**, m. (S. VI; L. Pr. cl. I). From **לָחַץ** (rad. inus. Æthiop.), to *be beautiful*.

Jeopard, to; see, to *Winter*.

Jericho; see, *Breath*.

Jeroboam; see, to *be Many*.

Jeroham; see, to *have Compassion*.

Jerusalem; see, to *Inherit*.

Jeshaiiah; see, to *Help*.

Jesharelah; see, *Chief*.

Jesreel; see, to *Sow*.

Jesse, **יֵשָׁי**.

Jethro; see, to *Remain*.

Jezebel, **יֵזַבְבֵּל**. In pause, **יֵזַבְבֵּל**.

Joab, **יֹאָב**. From **יו** = **יְהוָה** and **אָב**, God (*is*) *Father*.

Joined together, Connected, to be, **תָּחַבַר**; Piel, to *Join together, to Couple*. *Hebron*, **חֶבְרוֹן**, f.

Joram, **יֹרָם**. Root, **רוּם** and **יו** = **יְהוָה**, God (*is*) *high*. Comp. *Joab*.

Jordan, the; see, to *Go down*.

Joseph; see, to *Collect*.

Joshbekashah, **יִשְׁבְּקָשָׁה**. Etymology uncertain; **קָשָׁה**, to *be rough*, and **שָׁבָה**, to *be caught*? whence, **שָׁבִי**, m. (S. VI), *one taken captive, a Slave*; **שָׁבִיָּה**, f. (S. X), *a female Slave* (Part I, Ex. IX).

Joshua; see, to *Help*.

Josiah, **יֹאשִׁיָּהוּ**. From **יֹאשָׁה**,

to heal, and יָחַי for יָחַיָּה, the Lord healeth.

Jotham, יוֹתָם.

Joy, 1) שִׂשׂוֹן, m. (S. III; L. Augm. II, cl. X). From שִׂשׂוֹ, to rejoice; formed as if from שִׂשׂוּה. 2) גִּיל, m. (S. I; L. Pr. cl. I). From גִּיל, to rejoice.

Joyful, to be; see, to Rejoice.

Judah; see, to Thank.

Judge, to, שָׁפַט. Subst., a Teacher, שׁוֹפֵט, m. (S. VII; L. Pr. cl. II, f. 9); Judgment, מִשְׁפָּט, m. (S. II; L. Augm. II, cl. IV, f. 1). A Manner, the same.

Judgment; see, to Judge.

Juice, נָצַח, m. (S. VI; L. Pr. cl. I, sp. 3). Arab. root, נָצַח, to sprinkle, squirt forth, at the treading of grapes.

K

Keep, Guard, to, שָׁמַר, from any thing, מִן: also, to wait upon, or attend to, to observe (laws, commandments), to watch (over any thing, עֵל). Subst., a Watch, מִשְׁמָר, m. (S. II; L. Augm. II, cl. IV, f. 1). 2) a Watch, Charge, מִשְׁמָרָה, f. (S. XIII); which also signifies Office, so far as it is something to be attended to.

Keep back, to, Check, Restrain, to, מָנַע.

Keep, or Hold together, to, לָכַד, Hithpael.

Kill, to, 1) קָטַל. 2) מוֹת,

Hiphil; see, to Die: this is the most in use.

Kindle, to, קָדַח.

King, Kingdom, a; see, to Rule.

Kiss, to, נָשַׁק; any one, לְ.

Kneel down, to, (of Camels), קָרָה, Hiphil. From the kneeling posture in praying and blessing, קָרָה in Piel means, to Bless. Subst., a Blessing, בְּרָכָה, f. (S. XI; L. Pr. cl. II, f. 2). The place at which camels halt to drink, also, a Fishpond, בְּרִיכָה, f. (S. X; L. Pr. cl. II, f. 3).

Knife, a; see, to Eat.

Know, to, יָדַע. Hence the Infinitive as a Substantive, יָדַעַת, f., Knowledge.

Knowledge, 1) יָדַעַת; see, to Know. 2) תְּבוּנָה; see, to Understand.

L

Labour, פָּעַל (for פָּעַל), m. (S. VI; L. Pr. cl. I, sp. 5). Root, פָּעַל, to labour. 2) see, to be Weary.

Lack or be missing (at a numbering or review), to; see, to Visit.

Lamb, a, לָמַד, m. (S. VI; L. Pr. cl. I, sp. 4); לָמַדָּה, f. (S. XII). Etymology uncertain. Also, by a transposition of letters, לָמַד.

Lamech, לָמַךְ.

Lament, to, סָפַד; the object lamented is expressed by עָל or לְ.

Lamp, a; see, *River*.

Land, a, 1) אֶרֶץ, m. (S. VI; L. Pr. cl. I, sp. 1). With the art., אֶרֶץ; therefore אֶרֶץ־אֵל. Also, *the Earth, World*. 2) מְדִינָה; see, *Lord*.

Large, Spacious, Roomy; see, *to be Wide*.

Laugh to scorn, Have in derision, to, לָעַג; prop., *to imitate or mock any one's speech*.

Law, a; see, *to Portray*. 2) *a Law, esp. the Mosaic Law*; see, *to Throw*.

Lay, to; see, *to Set*.

Lay hold of, Seize, to, 1) אָחַז. Hence, אֶחָזָה, f. (S. X; L. Pr. cl. II, f. 7), *a possession*. 2) רַפֵּשׁ.

Lay in order, to, עָרַךְ.

Lay waste, to, 1) אָשַׁלַךְ, *Hi-phil*; see, *to Throw*. 2) *with fire*, יָצַח with כִּי, Verb פָּחַ (Part I, Ex. LIV). 3) *to be laid waste*, אָשַׁם (Verb, final vowel Tseri, S. § 181; L. art. 188, 2; and עָלַע, S. §§ 256—266; L. art. 204).

League, to make a; see, *to Conspire*.

Leap, to, 1) see, *to Spring*. 2) קָלַג, esp. in Piel.

Learn, to, לָמַד; Piel, *to cause to learn, to teach, instruct*.

Leave, Forsake, to, 1) עָזַב. 2) נָטַשׁ; esp., *to forsake God*.

Leavened bread, חָמֵץ, m. (S. V; L. Pr. cl. II, f. 3). From חָמַץ, *to be sour*.

Lebanon; see, *Brick*.

Length, אָרָךְ, m. (S. VI; L. Pr. cl. I, sp. 5). Root, אָרַךְ, *to be long*.

Levi, לֵוִי, m. (L. art. 170, 14, 1). The patronymic, *a Levite*, לֵוִי (S. § 316 (c) Note (1); L. Augm. II, cl. VIII), plur., לוֹוִיִּם. From לָוָה, *to hang on to, adhere to*; Arab., *to wind*: whence also לוֹוִיָּהוּ, *a winding animal, a Serpent, Crocodile*.

Leviathan; see, *Levi*.

Liberty; see, *Freedom*.

Lice, קִנִּים, m. plur.

Lick, Lap, to, לָקַח, of dogs. Allied to לָחַץ, Gr. λείχω, Lat. lingo.

Lie, a, 1) כָּזַב, m. (S. IV; L. Pr. cl. II, f. 2). From כָּזַב, *to lie*. 2) רָמַיָה (Part I, Ex. XXI); see, *Subtily*. 3) See, *Falsehood*.

Lie buried, to, (of hidden treasures); see, *to Hide*.

Lie down, to, 1) שָׁכַב. 2) of animals; see, *to Rest*.

Life; see, *Soul*.

Lift up, to; see, *to Raise*.

Lily, a, שׁוֹשַׁן, f. (S. VII; L. Augm. II, cl. X), and שׁוֹשַׁנָּה, f.; plur. יָם.

Line, Cord, Snare, a, חָבַל, m. (S. VI; L. Pr. cl. I, sp. 3). Plur. construct form חֲבִילֵי. Root, חָבַל, *to turn or twist together, to bind*. Hence also, רַחֲבִילָה, f. (L. Augm. II, cl. VI, f. 6), esp. in the plural, *Counsels, wise counsels*.

Linen, בִּוץ, L. Pr. cl. I, sp. 5), βύσσης, Egyptian fine cotton

and the cloth manufactured from it.

Lion, *a*, לָבִי, m. (S. I; L. Pr. cl. II, f. 6). 2) esp. *a young Lion*, לָבִי, m. (S. VI; L. Pr. cl. I, sp. 1). לָבִיָּה, m. Plur. לָבִיִּים and לָבִיּוֹת. From לָבַה, Arab., *to pluck, gather*. Whence also, אֲרוֹן (for אֲרִיֹן), m. (S. III; L. Augm. II, cl. X), *an Ark; the Ark of the Covenant*, אֲרוֹן הַבְּרִית; because in it the collection of laws was kept.—Also, הָאֲרוֹן, simply, *the Ark of the Covenant*.

Lip, *a*, שֶׁפָּה, f. (S. XI); esp., in the dual, שְׁפָתַיִם; see, S. § 329; L. art. 138, 3.

Little, קָטָן, m. (S. III; L. Pr. cl. II, f. 10).

Live, *to*, חָיָה; Piel and Hiphil, *to suffer to live, keep alive*.—Hence, Adj., חַי (for חַיִּי, contr. חַי), (L. Pr. cl. II, f. 2), *Alive, Living*. As a subst., חַי (S. VIII; L. Pr. cl. I), *a Living thing*. Fem., חַיָּה, *Life*: also, *a living creature, a beast, a wild beast*, חַיָּה רָעָה. חַיָּה, *Life*, is usually in the plural, חַיִּים. From חַיָּה we have the name of the first woman, *Eve*, חַוָּה.

Lo! Behold!, הִנֵּה. *Lo! I, Behold, I*, הִנְנִי, הִנְנִי, הִנְנִי, (S. § 410, Note; L. art. 171, 10).

Locust, *a*; see, *to be Many*.

Look, Behold, to, נָבַט Hiphil.

Look, to, (spectare); see, *to Turn*, 1).

Loose, Loosen, to; see, *to Open*.

Lop, to, סָעַף, Piel. 2) *to Prune (a vine)*, זָמַר; this word must not be confounded with זָמַר, *to praise*.

Lord, Master, a, אֲדוֹן, m. (S. III; L. Pr. cl. II, f. 10). When said of God, אֲדוֹנִי (with Qamets in the last syllable). Root, דָּוָן, אֲדוֹן, *to be lord or master*. Hence, מִדְּיָנָה, f. (S. X; L. Augm. II, cl. IV), *a place of justice; a Land*, gen. Again, מִדְּיָן, a people of Arabia near mount Sinai.

Lot, לוֹט, the name of the brother's son of Abraham. After him the Ammonites and Moabites were called Children of Lot. לוֹט, prop., *hidden, covered*, from לָוֵט, *to hide, cover*.

Lot, a, גֹּזֶל, m. (L. Augm. I, cl. II, f. 3); Plur. גֹּזְלוֹת; Arab., *a Stone*, Gr. ψῆφος.

Love, to, אָהַב. Subst., *Love*, אֲהָבָה, f. (S. X; L. Pr. cl. I, f. 1).

Low place, a; see, *to Bring down*.

Lying in wait, a; see, *Pur-pose*.

M

Mad, to be, חָלַל; prop., *to shine, to be proud*. Piel, *to make to shine, to Praise*. Subst., הוֹלִל m. (S. VII; L.

Pr. cl. II, f. 9), *a Foolish person*. מַחְלָה (L. Augm. II, cl. VI), *Praise, a song of praise*.

Mahazioth, מַחְזִיאוֹת. From חָזָה (חָזָא), *to see*?

Make, Do, Accomplish, to, עָשָׂה. Subst., *a Work*, מַעֲשֶׂה, m. (S. IX; L. Augm. II, cl. IV, f. 7).

Makkedah, מַכְכֶּדָה, *a town in the plains of Judah*. Root, מָכַד, *to mark with spots*?

Male; see, *to Remember*.

Mallothi, מַלּוּתִי. Root, מָלָה, *to complete*?

Man, a, 1) אִישׁ (S. § 396; L. Pr. cl. I, sp. 2 or 3), (for אִנָּשׁ, or אִנְשָׁא). Used collectively with animals. *Every man, every one*, אִישׁ; also, כָּל־אִישׁ. The fem. of אִישׁ is אִשָּׁה, *a Woman*, contracted from אִנְשָׁה. With the termination יוֹן is formed אִישׁוֹן, m. (S. I; L. Augm. II, cl. X), *the apple of the eye*. 2) *a Man*, i. e., *male person*, זָכָר; see, *to Remember*. 3) אָדָם, m. (L. Pr. cl. II, f. 2), (Root, אָדָם, *to be red or of a dark colour*), is a collective; therefore also for *Mankind*. As a plural the poets use *children of man* (or, *men*), בְּנֵי־אָדָם. Again, אָדָם, *Adam*, the name of the first man, always with the article. *b*) From the signification אָדָם, *to be of a dark colour*, is derived, אֲדָמָה, f. (S. XI; L. Pr. cl. II, f. 2), *Earth*, as one of the elements;

e. g., *God formed man from the earth*; also, *cultivated ground, a Field*. *c*) *The Earth, the World*; see, *Land*.

Manasseh, מְנַשֶּׁה. Root, נָשָׁח, *to forget*. Part. Piel, *that causes to forget*.

Manner, a; see, *to Judge*.

Manoah; see, *Noah*.

Mantle, a, מְכַרְיָה, m. (S. I; L. Augm. II, cl. VI, f. 5), from כָּרַף, Syriac, *to wrap round*. This garment, stola Medica talaris, was worn by the kings of Persia.

Many or Great, to be, רָבַב. Hence, רַב, m. (S. VIII; L. Pr. cl. II, f. 2); רַבָּה, f., *Many, Much, Great*; *Multi-tude*, רַב, m. (S. I; L. Pr. cl. I, f. 5). *How much!* מַה־רַב. 2) Cognate with רָבַב is רָבָה, *to be Multiplied, Increase, Grow*; Hiphil, *to Multiply, Enlarge, Increase*. From this root, מַרְבָּה, m. (S. IX; L. Augm. II, cl. I, f. 4), *a Locust*. Jeroboam, יִרְבֻּעַם (that *increaseth the people*).

Mattaniah; see, *to Give*.

Mattithiah; see, *to Give*.

Meal, מֶלֶח, m. (S. VI; L. Pr. cl. I). Arab., *Wheat, Corn*.

Meat-offering, a; see, *a Present*.

Meditation, 1) הִגִּיג, m. (S. III; L. Pr. cl. II, f. 5), from הִגַּג, *to sigh*. 2) הִתְהַיָּו, m. (S. I; L. Augm. II, cl. X); from הִתְהַוָּה, *to meditate*.

Meet, to, פָּגַשׁ; *to attack any one*, פָּגַע.

Melchizedek ; see, to *Rule*.
Memorial, a ; see, to *Remember*.

Merchant, a, מֵסַחַר, m. (S. VII ; L. Pr. cl. II, f. 9) ; part. of מִסְחָר, to go about.

Merciful ; see, to have *Compassion*. 2) *Merciful, gracious* ; see, to *Favour*.

Mercy, Kindness, חֶסֶד, m. (S. VI ; L. Pr. cl. I, sp. 1). From חָסַד, to be kind. To shew mercy or kindness to any one, עָשָׂה חֶסֶד עִם. Hence, חֲסִידָה, f. (S. X ; L. Pr. cl. II, f. 6), the *Stork*.

Messenger, a, מַלְאָךְ, m. (S. II ; L. Augm. II, cl. IV, f. 5) ; as a messenger of God, an *Angel*. Root, לָאָה, to send ; whence again, a *Work*, מְלָאכָה, f. (S. XI). The construct form, מְלֹאכֶת.

Messiah, the ; see, to *Anoint*.

Mid-day, Noon, צַהֲרַיִם, Dual of צָהָר, m. (S. VI ; L. Pr. cl. I, sp. 5), *Light* ; prop., a double light.

Midian ; see, *Lord*.

Mighty, עֲצוּם, m. (S. III ; L. Pr. cl. II, f. 7), from עָצַם, to be strong, (to have bones). Whence also, a *Bone*, עֲצָם, f. (S. VI ; L. Pr. cl. I, sp. 1) ; plur. עֲצָמוֹת, constr. form, עֲצָמוֹת.

Milcah, מִלְכָּה, f. Root, מָלַךְ, to rule ?

Milk ; see, *Fat*.

Minister to, to ; see, to *Serve*.

Misery ; see, to *Act wickedly*.

Miss a mark, to ; see, to *Sin*.

Missing, to be ; see, to *Visit*.

Moab, מוֹאָב, as a people, masc., as a country, fem. For the Etymology, see Gen. xix. 30—38.

Money ; see, *Silver*.

Month, a, חֹדֶשׁ, m. (S. VI ; L. Pr. cl. I, sp. 5). From חָדַשׁ, Piel, to renew ; therefore prop., a new moon.

Moon, the, יָרֵחַ, m. (S. V ; L. Pr. cl. II, f. 5).

Moriah, מוֹרֵיָה, f., the hill on which Abraham was about to offer up his son Isaac ; it is uncertain whether this be the hill at Jerusalem, opposite mount Zion, on which Solomon's temple was built.

Morning, the ; see, *Ox*.

Morning Star, the, בֶּן־שָׁחַר, prop., son of the dawn.

Morrow, the, מָחָר, m. (S. IV ; L. Pr. cl. II, f. 2).

Most High, the ; see, to *Go up*.

Mother, a, אִמָּה, f. (S. VIII ; L. Pr. cl. I). אִמָּה, f. (S. X), a *Cubit*, collectively with numerals.

Mount, to ; see, to *Go up*.

Mountain, a, הָר, m. (L. Pr. cl. II, f. 1) ; also, *mountains, a chain of mountains*, esp. in the plural. Respecting the article with this word, see S. § 152, 4 ; L. art. 180, 12. Plural, הָרִים. With ה locale, הָרָה, for הָרָה ;

(see Part II, Ex. X, 10).
Root, uncertain. The N. pr.
Haran, הָרָן, seems to be allied
to הָרָה.

Mourn, to, מָנַח; prop., *to*
be black or dirty; then, *to put*
on mourning clothes, as a token
of grief.

Mouth, a, פֶּה, m. (S. § 396;
L. Pr. cl. I, sp. 4), for פִּיָּה.
Root, פָּחַח, Arab., *to cleave*.
Construct form, פִּי; with suf-
fixes, פִּי, פִּיךָ, etc.; L. art. 151, 2.
פֶּה signifies also, *the Edge (of*
a sword). 2) *a Mouth, Open-*
ing; see, *to Open*.

Much; see, *to be Many*.

Mule, a; see, *to Separate*.

Multitude; see, *to be Many*.

Murmuring, a; see, *to pass*
the Night.

N

Naboth, נָבוֹת, m.

Nahor; see, *River*.

Nail, Stake, a, נָתַד, f. (S.
V; L. Pr. cl. II, f. 3). Plur.,
נָדָו.

Naked, עָרִים, m. (S. VIII;
L. Pr. cl. II, f. 7). Root, עָרַם,
to make bare.

Name, a, שֵׁם, m. (S. VII; L.
Pr. cl. II, f. 3 or 4); plur.,
שֵׁמוֹת. Root, שָׁם, Arab., *to de-*
signate. Hence the compound
proper name, *Samuel*, שְׁמוּאֵל,
(Gr. Σαμουήλ). Acc. to 1 Sam.
i. 20, this name is for שְׁמוּעָאֵל,
whom God heareth, (שָׁמַע and
אֵל), with the loss of the ע.

Narrow, to be, צָרָר (cognate

with צָרָה), *to bind fast, to*
trouble. Hence, צָר, m. (S. I;
L. Pr. cl. II, f. 2), *a Troubler,*
Enemy, Adversary. *Trouble,*
צָרָה, f. (S. X). On account
of its strong, compressed mus-
cles, *the neck* is called צָוּאֵר, m.
(S. II); plural 'construct form,
צָוּאֵרִים.—From צָרָר (צָרָה) seems
to be derived also, *Izri*, יִזְרִי.
—Again, מִצְרַיִם, *Egypt*, i. e.,
a narrow country. An Egyptian,
מִצְרִי.

Nation, a; see, *People*.

Near, Nigh; see, *to Draw*
near.

Neck, the, מַכְרֶכֶת, f. (S.
XIII; L. Augm. II, cl. IV, f.
5 or 6). Root, פָּרַק, *to break*
off. 2) see, *to be Narrow*.

Nest, a, הֶחָל, m. (S. VIII;
L. Pr. cl. I, sp. 3). Root, חָלַן
(Arab.), *to form*.

Nethaniah; see, *to Give*.

Night, לַיְלָה, m. with a tone-
less הָ.

Night, to pass the, לַיִן (לַיִן).
From the cognate root, לָוַן,
Niphal, *to murmur*, we have
לַלְוִנָה, f. (S. X; L. Augm. II,
cl. VI, f. 6), *a murmuring*.

Noah, נֹחַ (Gr. Νῶε). Root,
נָח, *to rest*; therefore prop.,
Noah = rest. Thus also,
Manoah, מָנוּחַ, *a place of rest*.

Noon; see, *Mid-day*.

North, the, צָפוֹן, m. (S. III;
L. Pr. cl. II, f. 10); from צָפַן,
to hide, conceal.

Nose, a, אָף, m. (S. VIII;
L. Pr. cl. I, sp. 1); esp. in the

dual (the two nostrils). Contracted from נִסְנָה. Root, נִסַּח, *to blow*. Since the nose was regarded by the ancients as the seat of anger, hence, 2) נִסָּה, *Anger, Wrath*.

Not, לֹא, an unconditional negative. 2) אֵל, conditional negative, *ne, μή*. Root, לָחַץ, *to be weak*. 3) *Not? nonne*, הֲלֹא, with ה interrogative. 4) *Not to be, There is not*, אֵין; *thou art not*, אֵינְךָ. אֵין is the construct form of אֵין, m. (S. VI; L. Pr. cl. I, sp. 1). Root, אֵין, *to be nothing*; whence also, אֵינוֹ, m. (S. VI; L. Pr. cl. I, sp. 1), (construct form, אֵינוֹ), *Wickedness, Iniquity*, prop., *Vanity*.

Now; see, *Until*.

Number, to, 1) numerare, סָפַר; Piel, *to Relate, Tell*. Subst., סִפְרָה, m. (S. VI; L. Pr. cl. I, sp. 3), *a Book, Writing*. מִסְפָּר, m. (S. II; L. Augm. II, cl. IV, f. 1), *a Number*. 2) = *to muster*, פָּקַד; see, *to Visit*.

Nun, נֵיִן, prop., *a descendant*, (soboles); from נֵיִן, *to sprout forth*.

O

Oath, Curse, an, אָלַה, f. (S. X; L. Pr. cl. I). From אָלַה, *to swear*.

Observe, to; see, *to Keep*.

Odour; see, *Breath*.

Officer, an; see, *to Visit*.

Oil, שָׁמֶן, m. (S. VI; L. Pr. cl. I, sp. 1). Root, שָׁמַן, *to be fat*.

Old age, to be Old; see, *Beard*.

On account of, 1) עַל. 2) בְּעִרְוֹר. 3) לְמַעַן.

One, אֶחָד; construct form, אֶחָד, m., and אֶחָת, f. *One single, the same*.

One—another; see, *This*.

Open, to, פָּתַח; Niphal, *to open itself*; Piel, *to Loose, Loosen*. Subst., פֶּתַח, m. (S. VI; L. Pr. cl. I, sp. 4), *a Door*; in the plural, *a mouth, opening*, פִּתְחוֹת. 2) פָּצַע; esp., *to open the mouth*.

Oppression, Violence, Injury, עָשָׂק, m. (S. VI; L. Pr. cl. I, sp. 5); from עָשָׂק, *to oppress*.

Oppressor, an, גָּבַשׁ; part. Kal of גָּבַשׁ, *to oppress*.

Or, אוֹ, *aut, from* הָיָה (הָיָה), *to be*.

Ornament, עָדִי, m. (S. VI; L. Pr. cl. I, sp. 1); in pause, יָעֲדִי. Root, עָדָה, *to adorn one's self*.

Out of, Out from, מִן, denoting motion *from* and *out of* any thing. All the suffixes, except the grave, with מִן take נ epenthetic. See the table of מִן with suffixes, S. § 408.—This מִן, from a root מִנַּן, *to part, separate*, is used by the Hebrews to form the comparative, and expresses the comparative 'than;' e. g., *sweeter than honey*, מְרֻוֹק מִדְּבַשׁ, i. e., *sweet before honey*. 2) מִצְרֵב; see, *to Draw near*.

Overflowing, an, שֹׁפָף, m.

(S. VI; L. Pr. cl. I); also *שֹׁטֵף*. Root, *שָׁטַף*, to flow in great measure.

Owl, an, *יְנִישׁוּף*, m. (L. Augm. II, cl. II, f. 5). From *יָשַׁף*, evening. Acc. to the Vulg. and LXX., *יְנִישׁוּף* is the Ibis.

Ox, an, 1) *שׂוֹר*, m. (S. I; L. Pr. cl. I, sp. 1), *ταῦρος*, Neat-cattle, gen. Collectively with numbers. 2) *בִּקֵּר*; collectively; m. (S. IV; L. Pr. cl. II, f. 2). Root, *בָּקַר*, Piel, to observe attentively, have the care of; therefore, an object of care, cattle. From the same root is probably derived *בִּקְרָה*, m. (S. VI; L. Pr. cl. I, sp. 5), the Morning. Comp. *בִּקְרָה*, to rise early; also *שָׁכַם*, Hiphil. 3) *אַלְוָה*, m. (S. I; L. Augm. I, cl. I, sp. 2). Root, Arab., *אַלַּף*, to be closely bound.

P

Palace, a; see, to be Finished, 4).

Paradise, *פַּרְדֵּיִשׁ*, m. *παράδεισος*, a park, pleasure-garden, of the Persian kings. This word is originally Indian, and is not found in Hebrew till after the time of Solomon. The Paradise in which Adam was placed is called *גֶּן יְהוָה*, the garden of the Lord. Gen. ii. 8; Is. li. 3.

Part, *Portion*, a; see, to make Smooth.

Part, to, 1) *חָלַק*, Piel; see,

to make Smooth. 2) of water, *פָּלַג*, Piel. Hence, *פָּלַג*, m. (S. VI; L. Pr. cl. I, sp. 1), a River.

Pass, to, (of time), *נָקַף*; prop., to go round in a circle: to be gone about, to return, Hiphil.

Passover, the feast and the sacrifice of the, *פֶּסַח*, m. (S. VI; L. Pr. cl. I). This feast began on the fourteenth day of the month Nisan (our April), and lasted seven days. During the whole of this time unleavened bread was eaten, in remembrance of their departure and deliverance from the oppression of Egypt. Root, *פָּסַח*, Arab., to pass over, spare; hence the etymological signification, The festival of the first-born being spared in Egypt.

Pass over, *Pass by*, to, *עָבַר*. Hence, a Hebrew, *עֵבֶרִי*, m. (S. § 316 (c), Note (1); L. Augm. II, cl. VIII), (Gr. *Ἑβραῖος*); *עֵבֶרִית*, an Hebrew woman. On the other side, *בְּעֵבֶר*; to this side, *מֵעֵבֶר*. Of the mind, strong, vehement anger, *עֵבֶרָה*, f. (S. XII; L. Pr. cl. I, sp. 3).

Pasture, *Feed*, to, *רָעָה*. Hence Particip., *רֹעֶה*, m. (S. IX; L. Pr. cl. II, f. 9), a Herdsman, Shepherd.

Path, a, *נִתְיָבָה* (scil., *דֶּרֶךְ*, a way), (L. Pr. cl. II, f. 5); from *נָתַב*, Arab., to be high. 2) *אַרְחָה*, c. (S. VI; L. Pr. cl. I,

sp. 5); f. plur., אֶרְחוֹת, from אָרַח, to go, wander. Hence, a wandering company, a caravan, אֶרְחוֹה, f. (S. XII). From the Arab., אָרַח, expressing also the idea of, to appoint, to fix: hence, a portion, אֶרְחוֹה, f.

Pay, Perform (vows), to, שָׁלַם, Piel; prop., to be uninjured; Piel, to recompense, repay; Hiphil, to make peace, with any one, שָׁלַם. Peace, שָׁלוֹם, m. (S. III; L. Pr. cl. II, f. 10). Jerusalem; see, to Inherit. Solomon, שָׁלוֹמָה; prop., the Peaceable.

Peace; see, to Pay.

Pelican, the; see, to Throw.

People, a, 1) עַם, m. (S. VIII; L. Pr. cl. II, f. 3 or 4). With the article, הָעַם, for הָעָם, (S. § 142 (a), Note; L. art. 180, 12). Root, עָמַם, to be common, to have a common bond of union. Hence also the preposition עִם, with. The following proper names are compounded with עַם; Amminadab, עֲמִינָדָב. An Ammonite, עַמּוֹנִי, m. 2) A People (esp. not Israelitish), a nation, גּוֹי, for גּוֹיִ (S. I and VI; L. Pr. cl. I, sp. 1); plur., גּוֹיִים, the Nations, Heathen.

Perfect, to be, תָּמַם. Hence, תָּם, m. (S. VIII; L. Pr. cl. II, f. 3 or 4), Perfect.

Perish, Pass away, to, 1) אָבַד (See Part I, Ex. LI); Hiphil, to Destroy; Niphal,

to be Destroyed. 2) to Perish (Part I, Ex. XXVII), בָּנָה; see, to Die.

Perpetual, תָּמִיד, m. (S. III; L. Augm. II, cl. VI); from מִיד, מִיד, to Extend, of time and space. Perhaps allied to מוֹט, to move on, continue. מִיד, m. (S. VIII; L. Pr. cl. I, sp. 2, or 3, or 4), a Garment; esp., a white one.

Perverse, Froward, נָלוּז, part. Niphal of לָוַז, to bend, turn. 2) עָקַשׁ, m. (S. VIII; L. Augm. II, cl. I, f. 1). Root, עָקַשׁ, to twist, pervert.

Pervert, to, סָפָה, only in Piel. 2) to Pervert (judgment); see, to Turn, 2).

Pestilence, a; see, to Speak.

Pharaoh, פֶּרְעֹה, for פֶּרְעֹ, a title of the kings of Egypt. Acc. to Josephus (Archæol. 8, 6, 2), it signifies, king. Also in Hebr., פָּרַע, to lead, be over.

Phichol, פִּיכֹל, m. Perhaps from פָּה and כֹּל, כָּלָה.

Philistine, a, פְּלִשְׁתִּי.

Piece of silver; see, Silver.

Pierce through, Perforate, to, 1) חָלַל, to be pierced through, Pual. Hence, a Flute, Pipe, חָלִיל, m. (S. III; L. Pr. cl. II, f. 5); because it is perforated. Profane, חָזֵל, m. (S. IV). חָלַל, in Hiphil, to Begin. 2) נָקַב. Also, to cut asunder, to distinguish; hence, to Call (by name). Again, to Curse. A Woman,

Female, נִקְבָּה, f. (S. XI; L. Pr. cl. II, f. 3), as a distinction of sex, Gr. θήλυς.

Pillar, a; see, to *Stand*.

Pine away, to, מָקַךְ, Niphal.

Pipe, *Flute*, a; see, to *Pierce through*.

Pison, the, פִּישוֹן, one of the four rivers of Paradise; prob. a river of Africa: acc. to Josephus (Archæol. 1, 2), the *Ganges*; acc. to others, the *Phasis*.

Pit, a; see, *Well*.

Pitch, כָּפַר, m. (S. VI; L. Pr. cl. I, sp. 5). Hence a denominative verb, כָּפַר, to *Pitch*; with any thing, כָּ.

Pitch a camp, *Encamp*, to, חָנָה. Hence, מַחֲנֶה, m. also fem., (S. IX; L. Augm. II, cl. IV), a *Camp*.

Place, a; see, to *Rise*.

Place, to, שָׁיַר; upon any thing, כָּ; to set up, erect upon any thing, שָׂתַל. Hence שָׁיַר, m. (S. I; L. Pr. cl. I), *Dress*, *Attire*.

Plain, a; see, to *Bring*, 6).

Plane-tree, the, עֲרָמוֹן, m.

Plant, to, 1) נָטַל; hence, שָׁתַל, m. (S. I; L. Pr. cl. II, f. 5), a *Settling*, young plant. 2) גָּמַע. Hence, a *Plantation*, מִנְטָע, m. (L. Augm. II, cl. IV, f. 5).

Plead, to, רִיב; against any one, לָ. Hence, a *Cause* (that is pleaded), *Strife*, *Contention*, רִיב, m. (S. I; L. Pr. cl. I); plur., רִיבִים and רִיבֵי.

Pleasant or agreeable, to be, נָעַם.

Pleasure or Delight in, to have or take, to be *Pleased*, to *Delight in*, to be *Willing*, וָצִיף (Tseri final vowel, S. § 181; L. art. 188, 2). *Pleasure*, *Will*, וָצִיף, m. (S. VI; L. Pr. cl. I, sp. 3).

Pleasure, *Delight*, *Favour*, וָצִיף, m. (S. III; L. Augm. II, cl. X); from וָצִיף, to be pleased.

Ploughman, a, מִצָּר, m. (S. I; L. Augm. I. cl. I, f. 4); from מִצָּר, to plough.

Poor man, a; see, *Affliction*.

Poor, *Needy*, מִצָּרִי, m. (S. I; L. Augm. II, cl. X). From מִצָּר, to wish, need. 2) a *Poor Man*; see, *Affliction*.

Porch a; see, *Dumb*.

Porter, a; see, *Gate*.

Portion, a; see, *Path*.

Possession, a, 1) מִצָּדָה; see, to Lay hold of. 2) יְרִישָׁה; see, to *Inherit*.

Posterity, 1) מוֹלָדֶת; see, to Bear (children). 2) זָרַע; see, to Sow.

Pot, a; see, to *Depart*.

Potter, a; see, to *Form*.

Pound, to, שָׁחַק.

Pour out, to, 1) שָׁפַךְ. 2) יָצַק (נָצַק; see Part I, Ex. LIV).

Portray, to, חָקַךְ; prop., to engrave, cut in, e. g., laws on a table. Hence, חָק, m. (S. VIII; L. Pr. cl. I, sp. 5). חֻקָּה, f. (S. X), a *Law*.

Power, עֹז, m. (S. VIII; L. Pr. cl. I, sp. 5); with suff., עָזָי; from עָזַז, *to be strong*.

Praise, to, 1) *to praise from thankfulness*; see, *to Thank*. 2) = *to celebrate*; see, *to be Mad*. 3) = *to sing praises*, זָמַר, only in Piel. Hence, מְזִמֹּר, m. (S. I; L. Augm. II, cl. IV, f. 4), *a song of praise, a Psalm*. 4) = *to honour*; see, *to be Honourable*. 5) שָׁבַח, any one, בָּ; only in Piel and Hithpael (the latter, Part I, Ex. XXIII). *Praised be!*, בָּרוּךְ; see, *to Kneel down*.

Pray, to, פָּלַל, Hithpael. Hence subst., *a prayer*, תְּפִלָּה, f. (S. X; L. Augm. II, cl. VI). 2) *to worship* (Part II, Ex. XXVIII), שָׁחָה, Hithpael. N.B. *I pray*, נָא, after an imperative or future; e. g., *Stand up I pray*, קִם־נָא: it answers to the Latin, *quæso*, and the Greek optative.

Present, Gift, a, מְנַחָה, f. L. Pr. cl. I, f. 4). Root, מָנַח, *to present*. 2) *a meat offering*; the same.

Press together, to, קָרַץ, esp. the lips: also, *to Wink* with the eyes. Pual, *to be Formed*, prop., a metaphor taken from a potter, who when about to form a vessel, with his fingers pressed together tears away a piece from the clay.

Prey, Booty; see, *Spoil*.

Priest, a, כֹּהֵן (כֹּהֵנִי), m. (S. VII; L. Pr. cl. II, f. 9).

Prince, Princess; see, *Chief*. *Prison*, a, בֵּית־בְּלָאִים, plur. בְּהִיר־בְּלָאִים. From בֵּית and בָּלָא.

Prisoner, Captive, a; see, *a Band*.

Profane; see, *to Pierce through*.

Property, Substance, Possession, רִכְבִּישׁ, m. (S. I; L. Pr. cl. II, f. 8). Root, רָכַשׁ, *to get, gain, acquire*.

Prophesy, Foretell, to, נָבֵא, Niphal; construed with the accusative or with לְ: prop., *to speak softly*. Hence, נִבְיָא, m. (S. III; L. Pr. cl. II, f. 5), *a Prophet*.

Proud, to be, פִּינָשׁ.

Proverb, a, מָשָׁל, m. (S. IV; L. Pr. cl. II, f. 2). Root, מָשַׁל, *to make like, to liken*; therefore prop., *a likeness, similitude*. This verb must not be confounded with מָשַׁל, *to rule*.

Prudence; see, *to Understand*.

Prune, to; see, *to Lop*.

Psalm, a; see, *to Praise*.

Purify, to; see, *to Cleanse*.

Purpose, Intention, a *Lying in wait*, אָדָּיָה, f. (S. X; L. Pr. cl. II, f. 5); from the root, אָדָּה, *to lay snares*.

Purse, a, כִּיס, m. (S. I; L. Pr. cl. I); cognate with כֹּס, *a bowl*.

Pursue, Persecute, to, רָדַף; after any one, אַחֲרָי.

Put or Reach forth the hand, to; see, *to Send*.

Q

Queen, a ; see, *to Rule*.

Quench, to, קָדַח, *to be extinguished*, Pual.

Quiver, a, מִשְׁפָּחָה, f. (S. XII ; L. Pr. cl. I, sp. 1).

R

Rahab, רָחַב. Prop., *the Insolent, Proud*, from רָחַב, *to act insolently*.

Rain, גֶּשֶׁם, m. (S. VI ; L. Pr. cl. I, sp. 4). Arab., גַּשֵּׁם, *to fall heavily upon*.

Raise, Lift up, Bear, Take (a name in vain), *to*, נָשָׂא ; *upon*, עָל. Hiphil, *to cause to bear*.

Ram, a, אֵיִל, m. (S. VI ; L. Pr. cl. I, sp. 1). Root, אֵיִל, *to be strong*. From the same root, אֵיִל, m. (S. II ; L. Augm. I, cl. I, f. 4), *a Stag*.

Ramah, רָמָה ; the name of several towns in Palestine. Root, רָם, *to be high* ; therefore רָמָה, *a high place*.

Ransomed, the, פְּדוּיִים, part. pass. of פָּדָה = גָּאֵל, *to Redeem*.

Razor, a, רִיעַר, m. (S. VI ; L. Augm. II, cl. VI, f. 10).

Reach or Put forth the hand, to ; see, *to Send*.

Reap, to, קָצַר ; prop., *to cut off or away*, esp., *corn*. Hence, *to mow or reap*. Hence, part., קָצֵר, m. (S. VIII ; L. Pr. cl. II, f. 9), *a reaper*. *Harvest*, קְצִיר, m. (S. III ; L. Pr. cl. II,

f. 5.—*Short*, קָצֵר, m. (S. V ; L. Pr. cl. II, f. 3).

Rebecca, רִבְקָה, f.

Rebuke, Reproof, a, נִעְרָה, f. (S. XI ; L. Pr. cl. II, f. 2). Root, נָעַר, *increate*.

Recognise, Know again, to, נָכַר, Hiphil. In Piel it signifies, *to make strange*. Hence, נָכַר, m. (S. II ; L. Augm. I, cl. II, f. 1), *a Stranger*, and, *a Strange land*.

Recompense, to, נָמַל, construed with עָל. Hence, *Recompense*, נִמְוֵל, m. (S. I ; L. Pr. cl. II, f. 8).

Redeem, to, גָּאֵל.

Refuge, a, 1) מַשְׁגֵּב ; see, *to be High*. 2) מַחֲסֶה, m. (S. IX ; L. Augm. II, cl. IV), (Part I, Exx. XII and XXXII). Root, חָסָה, *to flee for safety*.

Reins, the ; see, *to be Finished*.

Rejoice, to, 1) שָׂמַח ; *at or over any thing*, עָל. Active, *to make glad*, Piel. Hence, *Gladness*, שְׂמֻחָה, f. (S. XII ; L. Pr. cl. I, f. 4). 2) *to Rejoice*, שָׂעֵל ; *at or over any thing*, כּ. 3) *to Rejoice, be Joyful*, גִּיל (גִּיל).

Relate, Tell, to, 1) see, *to Number*. 2) see, *to Shew*.

Remain, to, 1) יָתַר, Niphal. Hence, *The Rest, Remainder*, יִתְרָה, m. (S. VI ; L. Pr. cl. I, f. 4) ; also, *excellence, dignity*. Hence, יִתְרוֹ, *Jethro*, the father-in-law of Moses, prop.,

his excellence; חוֹתִיר, *Hothir*.
2) שָׂאֵר, Niphal. 3) שָׁכַן.

Remember, Think upon, to, זָכַר; with an accusative (אֶת) of the person thought upon. Subst., זָכָר, m. (S. VI; L. Pr. cl. I, f. 4), *a Memorial*. 2) from זָכַר, seems to be formed a noun denominative, זָכָר, m. (S. IV; L. Pr. cl. II, f. 2), that which is prized, that which excels, *the Male* (*mas*, זָכָר), as a distinction of sex. *Male*, זָכוּר, m. (S. III; L. Pr. cl. II, f. 7). The proper name, *Zacur*, זַכּוּר.

Remove from a place, to; see, *to Draw out*.

Rend (a garment), *to*, קָרַע.

Reply, to; see, *to Answer*.

Reproach; see, *to Winter*.

Reproof, a; see, *Rebuke*.

Reprove, to, יָכַח, Hiphil. Kal obsolete; prop., *to prove*.

Rest, to, שָׁבַת, *to cease*. Hence, *the Sabbath*, שַׁבָּת, f. (S. II), contracted from שְׁבַתָּה, construct form שְׁבַתָּה, (Gr. τὸ σάββατον). *Rest*, שְׁבַתוֹן, m. (L. Augm. II, cl. X). 2) *to rest, lie down, of animals, to rest with their fore-legs stretched out*, רָבַץ. 3) *to rest or cease from any thing*, שָׁקַט. 4) *the Rest, Remainder*; see, *to Remain*.

Return, to, שָׁבַב; *to any thing*, יָאָל. Hiphil, *to Bring back*. *Shubael*, שׁוּבְאֵל, prop., *God returneth*.

Reveal, to, גָּלַח.

Revenue; see, *to Come*.

Rib, a, רִיבָה, f.; construct forms רִיבָה and רִיבָה. Plur., רִיבָה, construct form רִיבָה.

Rich, Splendid, Magnificent; see, *to be Honourable*.

Riches, Wealth, 1 עֲשָׂר, f. (S. VI; L. Pr. cl. I, sp. 5). 2) רְכוּשׁ; see, *Property*.

Riddle, a, חִידָה, f. (S. X). From חוּד, Arab., *to bend or turn away*.

Right hand, the, יְמִין, m. (S. III; L. Pr. cl. II, f. 5). prop., *the right side*: and the same word for, *on the right hand*. 2) *the South*; for in pointing out the quarters of the heavens, the Hebrews stood with their faces towards the east (מִזְרָח), and then the South was to their right side, (יְמִין), the North to their left, and the west behind them.

Righteous, to be, צַדִּיק. Hence, adj. and subst., *Righteous* and *a Righteous person*, צַדִּיק, m. (S. VI; L. Pr. cl. I, sp. 4), צַדִּיק, m. (S. I; L. Augm. I, cl. I, f. 3). *Righteousness*, צַדִּיק, m., and צַדִּיקָה, f. (S. XI; L. Pr. cl. II, f. 2). The proper name, *Zadok*, צַדִּיק, prop., *the Righteous*. 2) *Righteous*; see, *to Bless*, 2).

Ring, a, טַבַּעַת, f., plur. טַבַּעִת; esp., *a ring with a signet, a signet*.

Rise, Stand up, to, קוּם. Part., קָם, m. (S. I; L. Pr. cl. II, f. 2), *an adversary*. In

the Hiphil, *to cause to stand, to establish*; e. g., a covenant. *Height*, קוֹמָה, f. (S. X; L. Pr. cl. I, sp. 1). *An elevated place*, and gen., *a place*, מָקוֹם, m. (S. III; L. Augm. II, cl. IV); *at the place where*, בְּמָקוֹם אֲשֶׁר. 3) *to Rise (in the morning)*, שָׁכַם, in Hiphil. A derivative from שָׁכַם, *a shoulder, to employ the shoulders, put one's self in action*. 4) *to Rise*, (of the sun), זָרַח; prop., *to shine, begin to shine*.

River, Stream, a, נָהָר, m. (S. VI; L. Pr. cl. II, f. 2). From, נָהָר, *to flow*. Cognate with נָהָר is נִיר, *to shine*: hence, נֵר, m. (S. I; L. Pr. cl. II, f. 9), *a Lamp*. Hence perhaps the name *Nahor*, נָחוֹר. 2) see, *Valley*. 3) see, *to Part*. 4) see, *to Go up*.

Roar, to, (of a lion), נָהָם; *after any thing*, לְ. 2) see, *to Drive away*.

Roaring, a, שִׁנְאָה, f. (S. XI; L. Pr. cl. II, f. 2), of lions; of persons, *a Groaning*. Root, שָׁאָג, *to roar*.

Rock, a, 1) i. e. *a rock, stone*, סֶלֶע, m. (S. VI; L. Pr. cl. I, sp. 1). 2) figuratively, i. e., *a Defence, Protection*, צִיר, m. (S. I; L. Pr. cl. I, sp. 5).

Rod, a, הָטֵר, m. (S. VI; L. Pr. cl. I, sp. 5), (Part I, Ex. LVIII).

Rod, Staff, Sceptre, a, שִׁבְטָא,

m. (S. VI; L. Pr. cl. I, sp. 4; see, L. art. 150, 2); also, *a Tribe*.

Roll, to, גָּלַל; *to any thing*, אֶל.

Romamthi-eser, רִמְמַתִּי עֶזֶר; from רָם, *to be high*, and עֶזֶר, *help*.

Roof, a, גָּג, m. (S. III; L. Pr. cl. II, f. 2); esp., *a flat roof*, such as is usual in the East.

Root, a, שָׂרֵשׁ, m. (S. VI; L. Pr. cl. I, sp. 5); plur., שְׂרָשִׁים (shōrashim).

Rooted out, to be, נִתְּשׁ, Niphthal, originally used only of plants.

Row, Order, Series, a, טֹר, m. (S. I; L. Pr. cl. I, sp. 5).

Rule, to, 1) מָלַךְ, prop., *to be strong*; *over any one*, עַל. Hence, *a King*, מֶלֶךְ, m. (S. VI; L. Pr. cl. I, sp. 1). *A Queen*, מַלְכָּה, f. (S. XII). *A Dominion, Kingdom*, מַלְכוּת, f. Respecting the termination וֶת, see, S. § 319 (b) Note 2; and L. art. 137, 2, 2. Hence, *Melchizedek*, מֶלֶךְ צִדֵּק, prop., *my king of righteousness*. 2) *to rule with power, be tyrant*, מְשָׁל. 3) *to rule despotically*, רָדָה; *over any one*, בְּ.

Ruler, a, שָׁלִיט, m. (S. I; L. Augm. I, cl. I, f. 3). From שָׁלַט, *to Rule*.

Ruth, a, רִוּת, f.

S

Sabbath, the; see, *to Rest*.

Sacrifice, a; to bring or offer as a Sacrifice or burnt offering; see, to Go up.

Saddle, to, שָׂבַע, prop., to bind.

Safely, Securely; see, to Trust.

Salvation; see, to Help.

Sand (of the sea); see, Strength.

Sarai and Sarah; see, Chief.

Satan, שָׂטָן, m., usually with the article; the adversary, from שָׂטָן, to be an enemy to.

Satisfy, to, שָׂבַע, Hiphil. In Kal, to be satisfied. Subst., the Full, שָׂבַע, m. (S. VI; L. Pr. cl. I, sp. 5).

Save, to; see, to Help.

Say, to, אָמַר; to say to any one, לֵאמֹר and אָמַר. Hence subst., Speech, אָמַר, m. (S. VI; L. Pr. cl. I, sp. 5); אָמַרָה, f. (S. XII; L. Pr. cl. I, sp. 4). An Amorite, אֲמֹרִי, m., a dweller on the heights, from the probable primitive signification of אָמַר, to project.

Scarlet garment, a, אָשָׁף, m. (S. I).

Scatter abroad, to, יָרָה; in Piel frequently of the dispersion of a people (Part II, Ex. XXI). 2) to Scatter, יָרַק. 3) to be Scattered; see, to Spread out.

Sea, the, יָם, m. (S. VIII; L. Pr. cl. II, f. 1 or 2); frequent in the plural, even of one sea.

Seal, to, חָתַם.

Season, a; see, to make an Appointment.

Seat, a; see, to Cover.

Second; see, a Year.

See, Look, to, רָאָה. Part. רֹאֶה, a Seer. Niphal, to shew itself, to appear. A Vision, Sight, Appearance, בִּרְאָה, m. (S. IX; L. Augm. II, cl. IV, f. 7).

Seed, Posterity; see, to Sow.

Seed-time; see, to Sow.

Seek, to, 1) בָּקַשׁ, Kal, and esp. Piel; e. g., in a book, מִצֵּל סֵפֶר. 2) דָּרַשׁ, esp., to seek carefully.

Sequib; see, to be High.

Sell, to, 1) מָכַר. 2) of Corn; see, to Break.

Send, to, שָׁלַח; to any one, אָל. To Reach or Put forth the hand, יָד שָׁלַח; after or to any thing, לֵ, בָּ, אָל. From this verb is derived, שָׁלַחַן, m. (S. II; L. Augm. II, cl. X), a Table.

Separate, to, actively, פָּרַד, Hiphil; to Separate itself, as a neuter verb, Hithpael. A Mule, פָּרָד, m. (S. VI; L. Pr. cl. I, sp. 4).

Serpent, a, נָחָשׁ, m. (S. IV; L. Pr. cl. II, f. 2). Hence a denominative verb, נָחַשׁ, to foretel future events from an observation of serpents. From this word appears to be derived נִחְשׁוֹן, Nashon, about i. q., ὀφιομαντεὺς, augur.

Servant, a, 1) עֶבֶד; see, to

Minister to. 2) מִשְׁרֵת, m. (S. VII; L. Augm. II, cl. IV, f. 12), part. Piel of שָׂרַת.

Serve, Minister to, to, עָבַד, with an accus. of the person. Hence, *a servant, slave,* עָבֵד, m. (S. VI; L. Pr. cl. I, sp. 1). *Service, bondage,* עֲבָדָה, f. (S. X; L. Pr. cl. II, f. 10).

Serve up (food), to; see, to Set.

Set, to, 1) i. q., *to Place,* יָצַב; *see, to Erect.* 2) שָׂים = *to lay*, as, *to lay a book upon the table; to appoint, a king; to serve up (food); gen., to prepare, gird about.* 3) *to Set (of the sun); Sunset; see, to Come.*

Settle, to; see, to Sit down.

Seven, שִׁבְעָה, m., שֶׁבַע, f., construct form שִׁבְעֵי; *Seventy,* שִׁבְעִים; *The seventh,* שִׁבְעִי, m.; *Sevenfold,* שִׁבְעָרִים; (S. §§ 395, 396, Par. XXVIII (p. 233); L. art. 181). 2) From שֶׁבַע is derived the denominative verb שָׁבַע, in Niphal, *to Swear*, because the number *seven* was a sacred number among the Jews.

Shade, Shadow, a, צֶל, m. (S. I; L. Pr. cl. I, sp. 2 or 3), (from a root, צָלַל, *to be shaded*); also, צֶלֶל, m. (S. I; L. Pr. cl. I, sp. 3). Allied to this root is the Syriac צַלַם, *to form, paint*; whence, צִפָּא, m. (S. VI; L. Pr. cl. I, sp. 1), *An Image*: hence, צִלְמוֹת, f., *the Shadow of death*. This word is usually

considered a compound form צֶל and מוֹת (*death*): others think it wrongly pointed for צִלְמוֹת.

Shake out, to; see, to Drive away.

Shame, make ashamed, to, בֹּשָׁ, Hiphil. Cognate with יָבֹשׁ, which in Hiphil signifies, *to shame, make ashamed.*

Sharpen, to; see, to make Bright.

Sheaf, a; see, Dumb.

Shear, to, קָצַח.

Sheep, a, צֶאֱנָן, m. (S. I). Collectively also for the plural.

Shepherd, a; see, a Pasture.

Shew, tell, declare, relate, to, נָגַד, Hiphil. Hence, נִגְדָּה (that which lies) *before, opposite to, over against, coram, in conspectu*, also, לְנִגְדָּה. This preposition takes suffixes; therefore, *before me*, נִגְדִּי (S. § 407, Note; L. art. 171, 9).

Shield, a; see, to Watch.

Shiloh, שִׁילֹה and שָׁלוֹ. The name of a town in the tribe of Ephraim.

Shine, to; Shining; see, to be Bright.

Ship, a, סִפָּה, (S. VI; L. Pr. cl. I, sp. 5); also collectively.

Shoe, a, נַעַל, c. (S. VI; L. Pr. cl. I, sp. 1); to be used in the dual.

Short; see, to Reap.

Shoulder, a, כֹּתֵף, m. (S. V; L. Pr. cl. II, f. 3); construct form, כֹּתְפָה.

Shout, to; Shout, a; see, Evil.

Shouting, a, שוֹרֵה, from שָׁן, *to Shout.*

Shubael; see, to Return.

Shur, שׁוּר, a town on the borders of Egypt towards Palestine. Acc. to Josephus it is Pelusium.

Shushan, שׁוּשָׁן, the capital of Susiana, and winter residence of the kings of Persia.

Shut up, Close, to, שָׁטַר; *to be shut up, Pual.*

Side, on this, on that; see, to Pass over.

Sight, a; see, to See.

Sign, a, אוֹת, m. and f. (S. I; L. Pr. cl. I, sp. 1). Plur., אוֹתוֹת. Root, אָנָה, *to turn in, dwell.* אוֹת, f. אֲנִית, esp., prophetic proof. From the same root, אִי (for אִיִּי) m. (S. VIII; L. Pr. cl. I, f. 3), *an Island*, place where ships put in.

Signet, a; see, Ring.

Sihon, סִיחוֹן.

Silent, a; see, Eternal.

Silver, a piece of Silver, Money, כֶּסֶף, m. (S. VI; L. Pr. cl. I, sp. 4). Root, כָּסַף, *to be pale*, in Arabic. כֶּסֶף, as a piece of silver or shekel, is used with numbers, collectively, in the singular.

Sin, 1) עֲוֹן; *see, to Act wickedly.* 2) פָּשַׁע, m. (S. VI; L. Pr. cl. I, sp. 1), (Part I, Exx. VIII and XV), from פָּשַׁע, *to revolt, fall away from God.*

Sin, Err, to, (also, to miss a mark aimed at), חָטָא; *against any one,* לְ. Piel, *to cleanse (from pollution), to expiate.* A Sinner, חַטָּא, m. (S. I; L. Augm. I, cl. I, f. 4).

Sinai, סִינִי. A chain of mountains in Arabia, consisting of several peaks, the two principal of which were called Horeb (חֹרֵב), now Sinai; the other Sinai (סִינִי), now the mountain of St. Catherine.

Sing, to, שָׁיר; a Song, שִׁיר, m. (S. I; L. Pr. cl. I).

Sister; see, Brother.

Sit down, Settle, Dwell in, Inhabit, to, יָשַׁב (Part I, Ex. LII). Part. יוֹשֵׁב, m. (S. VI; L. Pr. cl. II, f. 9), a Dweller, Inhabitant.

Six, שֵׁשׁ, m., שֵׁשׁ, f. For the construct forms see the Grammars. *The Sixth,* שֵׁשִׁי, m. *Sixty,* שִׁשִּׁים (S. §§ 395, 396, and Par. XXVIII (p. 233); L. art. 181).

Slaughter, Slay, Kill, to, 1) שָׁחַ. 2) שָׁחַט.

Slave, a, 1) e. g., a Servant, עֶבֶד; *see, to Minister to.* 2) שָׁבִי, m. (S. VI; L. Pr. cl. I). A female slave, שָׁבִיָּה, f. (S. X). Root, שָׁבַח, *to take captive; see, Joshbekashah.*

Slay, to, חָרַג, esp., with the sword; hence, חֹרֵג, m. (S. VII; L. Pr. cl. II, f. 9), a Slayer.

Sleep, to, יָשַׁן (Verb פִּי of the second class; comp. Part I,

Ex. LIII). Hence, *Sleep*, שָׁנָה, f. (S. XI; L. Pr. cl. II, f. 3).

Slide, to, מָעַד.

Sling, to, קָלַע; at any thing, אֵל.

Smite, to, 1) נָכָה, only in Hiphil, הִכָּה. *A Wound*, מַכָּה, f. (S. X; L. Augm. II, cl. IV). 2) שָׁלַח, Hiphil. 3) *to Smite the hindmost*, זָנַב, Piel; prop., *to cut off the tail*, from זָנַב, m., *a tail*.

Smoke, עָשָׁן, m.; construct form, עֲשָׂן, as if from עָשָׂן.

Smooth, to make, esp. the tongue, חָלַק, Hiphil. In Kal, *to be Smooth*. Also, *to Distribute*, Hithpael; *to Divide*, Piel; *to be Divided into*, Hophal, with לָ. —Subst., חֶלֶק, m. (S. VI; L. Pr. cl. I, sp. 3), *a Part, Portion*. מַחְלָקָה, f. (S. XIII; L. Augm. II, cl. IV), *a Course* (of Priests or Levites).

Snare, a, 1) מִוְקֵשׁ, m. (S. VII; L. Augm. II, cl. IV, f. 7). From וָקַשׁ, *to lay snares*. 2) = *Cord*, חֶבֶל, m. (S. VI; L. Pr. cl. I, sp. 1 and 2).

Sodom, סֹדֹם; LXX, Σόδομα.

Sole of the foot, the, esp. the hollow part, כָּף, m. (S. VIII; L. Pr. cl. I, sp. 1). Root, קָבַף, *to bend*, therefore כָּף, prop., *the curvature, hollow*. כִּפְּיָה, f. (S. X; L. Pr. cl. I), *a Branch*.

Son, a, 1) see, *to Build*. 2) see, *to Bear* (children).

Soul, Life, נַפֶּשׁ, c. (S. VI; L. Pr. cl. I, sp. 1).

Sow, to, זָרַע; hence, *Seed, Posterity*, also, *seed-time*, זֶרַע, m. (S. VI; L. Pr. cl. I, sp. 1). *Jezreel*, יִזְרְעֵאל (*God soweth*, זָרַע אֵל), 1) a town in the tribe of Manasseh, for a long time the residence of the kings of Israel. 2) a district in the hill country of the tribe of Judah.

Spare, to, 1) הִשָּׁף, *to hold or keep back*. 2) חָמַל, *to be compassionate, merciful*. 3) נָתַח, Piel; prop., *to declare innocent*.

Speak, Talk, to, דָּבַר, esp. in Piel; prop., *to drive before one's self*. Hence, דְּבָר, m. (S. IV; L. Pr. cl. II, f. 2), *a word*. דְּבָר, m. (S. VI; L. Pr. cl. I), *a Pestilence*, prop., *a thing which pursues us*. From the same root appears to be derived, a) דְּבָרָה, f. (plur., דְּבָרִים), *a Bee*. b) מִדְבָּר, m. (S. II; L. Augm. II, cl. IV, f. 1), *a Wilderness*, prop., *a place in which cattle are driven, a pasture*. c) דְּבִיר, *Debir*, a city of Judah. 2) *to Speak*, מָלַל. Hence, מִלָּה, f. (S. X; L. Pr. cl. I), (plur., מִלִּים), *a speech*.

Spear, Lance, esp. *a Javelin*, כִּידוֹן, m. (S. I). Etymology uncertain. Is it a noun in יוֹן (L. Augm. II, cl. X), from כִּיד, *to destroy*?

Speech, 1) אָמַר, m. (S. VI; L. Pr. cl. I, sp. 5), (Part. I, Ex. XLII); אִמְרָה, f. (S. VIII;

L. Pr. cl. I, sp. 4). 2) מִלָּה; see, to *Speak*.

Spirit; see, *Breath*.

Spittle, רִיר. Root, רִיר, to drop spittle.

Spoil, prey, booty, שָׁלַל, m. (S. IV; L. Pr. cl. II, f. 2); from שָׁלַל, to draw out, to spoil.

Spoil, to, 1) see, to *Take violently*. 2) בָּזַז.

Spread out, Spread abroad, to, 1) פָּרַץ; see, to *Break*. 2) פּוּץ; see, to *Dash*. 3) to stretch out, פָּרַשׁ, prop., to divide, separate; Niphal, to be separated or scattered, to spread abroad. Cognate with פָּרַשׁ is פָּרַשׁ, to deal out.

Spring or Well of water, a, 1) מוֹצֵי מַיִם; see, to *Go out*. 2) עֵינֵי מַיִם, prop., an eye of water; see, *Eye*.

Spring, Leap, to, 1) קָפַץ, Piel. In Kal, to draw together. 2) זָרַק; see, to *Scatter*.

Spring, Fountain, a, 1) מַעְיָן; see, *Eye*. 2) רֹאשׁ; see, *Head*. 3) מְקוֹר, m. (S. III; L. Augm. II, cl. IV). From קוֹר, to dig for water; in the Hiphil, to spring forth.

Sprinkled, to be, בָּזַח.

Spy out, to; see, to *Dig*.

Stag, a; see, *Ram*.

Staff, a, 1) שֻׁבָּט; see, *Rod*. 2) מָטָה; see, to *Turn*.

Stain, to, גָּאַל, not to be confounded with either גָּאַל, to demand back, or, גָּאַל, to reject.

Stake, a; see, *Nail*.

Stand, to; *Endure, to*, עָמַד.

A Pillar, עָמֹד, m. (S. I; L. Augm. I, cl. I, f. 2).

Stand up, to; see, to *Rise*.

Star, a, כּוֹכָב, m. (S. II; L. Augm. I, cl. II, f. 3).

Steal, to, גָּנַב; hence, גִּנְבָּה, f. (S. XI; L. Pr. cl. II, f. 3), *Theft*.

Stem (of a tree), a, (Part I, Ex. LVIII), גֹּזַע, m. (S. VI; L. Pr. cl. I, sp. 4).

Step, a, צֵעַד, m. (S. VI; L. Pr. cl. I, sp. 1). Root, צָעַד, to pace, step.

Step-father, a; see, *Heat*.

Still, to, שָׁכַח, Hiphil. Kal, to assuage, of water.

Stone, a, אֶבֶן, f. (S. VI; L. Pr. cl. I, sp. 1). Root, Arab., אֶבַן, to be thick.

Stop up, to, סָכַר (comp. סָגַר, to shut up, close); to be Stopped, Niphal.

Stork, the; see, *Mercy, Kindness*.

Stranger, a, 1) גֵּר, m. (S. I; L. Pr. cl. II, f. 3). From גִּיר, to dwell in a foreign land. 2) a Stranger; a strange land; see, to Recognise.

Stream; see, *River*.

Strength, 1) כֹּחַ, m. (S. I; L. Pr. cl. I). 2) חֵזַק, m. (S. VI; L. Pr. cl. I, sp. 1). Root, חָזַק, to turn; Hiphil, to cause to tremble, to be strong, numerous. Hence, חֲזוֹל, m. (S. I; L. Pr. cl. I, sp. 1), *Sand (of the sea)*. Havilah,

חִיָּלָה. 3) **חִזַּק**; see, *to be Strong*.

Strengthen, to, **צָמַץ**, Piel; in Kal, *to be strong*.

Stretch out, to; see, *to Spread out*.

Stretched out, to be; see, *to Turn*, 2).

Strife; see, *to Plead*.

Strike, to, **רָתַע**; prop., *to clap the hands*: hence, *to drive or hammer in the nails of a tent*. Also, *to blow with the trumpet*.

Strong, to be, 1) **עָזָז**. 2) **גִּבּוֹר** (Part I, Ex. XXVIII). Hence, *a Hero*, **גִּבּוֹר**, m. (S. I; L. Augm. I, cl. I, f. 3); and **גִּבּוֹר**, m. (S. VI; L. Pr. cl. I), *Victory*. 3) **חִזַּק**; Piel, with **לֵב**, *to harden the heart*. Hiphil, *to make strong, to hold, to harden (the heart)*. Subst., *Strength*, **חִזָּק**, m. (S. VI; L. Pr. cl. I); with suff., **חִזָּקִי**.

Stumble or Fall, to cause to, **כָּשַׁל**, Hiphil; *at any thing*, **כָּ**. Kal, *to Stumble*.

Subdue, to, 1) **קָבַשׁ**; prop., *to tread under foot*. 2) **רָוַד**; prop., *to extend, stretch out on the ground*.

Substance, Possession; see, *Property*.

Subtilty, Guile, Deceit, **מִרְמָה**, f. (S. X; L. Augm. II, cl. IV, f. 1). Root, **רָמָה**, *to throw*; Piel, *to deceive*. *A Lie*, **רִמְיָה**, f. (S. X; L. Pr. cl. II, f. 5). From this

root seem to be derived, *Jeremmoth*, **יֵרֵמוֹת**, and, *Jeremiah*, **יֵרֵמְיָהוּ**.

Suck (the breast), to, **נָנָה**; *to Suckle, give suck*, Hiphil.

Summer, **חֹמֶץ**, m. (S. VI; L. Pr. cl. I, sp. 1).

Sun, the, **שֶׁמֶשׁ**, comm. (S. XI; L. Pr. cl. I, sp. 4). Hence most prob., *Samson*, **שָׁמְשׁוֹן** (formed with the termination **וֹן**, L. Augm. II, cl. X). Josephus (Archæol. 5, 10), perhaps incorrectly, explains this word by *ισχυρός*, to which the exploits of Samson might have given occasion.

Support, to, **סָמָךְ**.

Surface a; see, *to Turn*, 1).

Swallow up, to, **בָּלַע**. *Balaam*, **בִּלְעָם**, for **בָּלַע עַם**, *absorptio populi*. LXX, *Βαλαάμ*.

Swear, to; see, *Seven*.

Sweet, to be, 1) **מָתַק**. Hence, **מֵתוֹק**, m. (S. III; L. Pr. cl. II, f. 10), *Sweet*. 2) **מָלַץ**, Niphal (Part I, Ex. XX); prop., *to be smooth*.

Swelling, a, **שֹׁחִין**, m. (S. I; L. Pr. cl. II, f. 6). Root, Arab., **שָׁחַן**, *to be inflamed*.

Sword, a; see, *a Waste place*.

Syria, **אַרָם**. This Aram comprehended also the country of Mesopotamia. Etymology: from **אַרָם** = **רָם**, *to be high*? *Highland*. *A Syrian*, **אַרְמִי**, m. (S. I; L. Augm. II, cl. VIII).

T

Tabernacle, a ; see, *Tent*.

Table, a ; see, *to Send*.

Take, to, i. e., 1) to Receive, לָקַח. See, S. § 254 (3) (c) Note ; L. art. 198, 16. 2) to Take (a name in vain) ; see, to Raise. 3) to Take, capture, e. g., a city, לָכַד ; to take alive, of things that have life. In Hithpael, to keep together. 4) to Take in possession, לָרַשׁ, (Verb, פִּי, Part I, Ex. LII). 5) to Take violently, rob, seize, spoil, גָּנַל. Hence, גְּנֹל, m. (L. Pr. cl. II, f. 3) ; construct form, גְּנֹל, Robbery, a thing taken away by violence.

Talent, a, כֶּכֶר, f. (S. II ; see, § 320 (b) Note 2 ; L. Augm. III, cl. II). Root, כִּיר, to be round ; hence, a round stone, weight.

Talk, to ; see, to Speak.

Teach, to ; see, to Learn.

Teacher, a, 1) מוֹרֵךְ ; see, to Throw. 2) שׁוֹפֵט ; see, to Judge, 2).

Tear, Tear away, to, פָּרַק, Piel.

Tell, to ; see, to Shew.

Tema, תֵּמָא, the northern part of Arabia Deserta.

Temple, a ; see, to be Finished, 4).

Tempt, bring into temptation, to, נָטָה, Piel.

Ten, עֶשְׂרֵה, m. construct form, עֶשְׂרֵה ; עֶשֶׂר, f.—With other numbers, עֶשְׂרִי, m.,

עֶשְׂרֵה, fem. ; as, thirteen, עֶשְׂרֵה עֶשְׂרִים. Twenty, עֶשְׂרִים. The Tenth, עֶשְׂרִי. See, S. §§ 395—397 ; L. art. 181.

Tent, a, אֹהֶל, m. (S. VI ; L. Pr. cl. I, sp. 5). Plur., אֹהֳלִים, and with prepositions, אֶתְּהִלִּים ; as, בְּאֹהֳלִים. The Tabernacle of Congregation, אֹהֶל מוֹעֵד.

Terror, 1) אִימָה, f. (S. X ; L. Pr. cl. I). Chald., אִים, to be terrible. 2) מַעֲרָצָה, f. (Part I, Ex. XXVI ; L. Augm. II, cl. IV, f. 1). Root, עֲרַצ, to quake, be afraid.

Testimony, Witness ; see, a Witness.

Than ; see, Out of.

Thank, praise (from thankfulness), to, יָדָה, Hiphil. In Kal it signifies, to throw ; the member of the body with which one throws, the Hand, יָד, c. (S. II ; L. Pr. cl. II) : it is sometimes, though rarely, masc. —From the Hiphil is derived the proper name, יְהוּדָה, Judah, (Gr. Ἰουδα), fem. as a country, masc. as the name of a tribe.

That, ὅτι, כִּי, also, Because. Allied to the Latin qui, (Pers., ki). Adversatively כִּי signifies for, γάρ.

The, הַל. See, Part I, Ex. V.

Theft ; see, to Steal.

Then, אָז.

Thence ; see, There.

There, (ibi), שָׁם ; lengthened,

Thence, מִשָּׁם (שם and מן).

Thicket, a, סִבְכָּה, m. (S. I; L. Pr. cl. II, f. 1), and סִבְכָּה, m. (S. VI; L. Pr. cl. I, sp. 5); with suff., סִבְכִּי. From, סִבְכָּה, to entwine, interweave.

Thigh, a, יָרֵךְ, m. (S. V; L. Pr. cl. II, f. 3). Dual, יָרֵכַי.

Thirst, מִצָּר, m. (S. IV; L. Pr. cl. II, f. 2). Root, מִצָּר, to be thirsty. *Thirsty* and a *thirsty person*, מִצָּר, m. (S. V; L. Pr. cl. II, f. 3).

Thirty: see, *Three*.

This, זֶה, with the article, הַזֶּה and הַלְזֶה (S. § 167); and fem., זֹאת. See, Part I, Ex. VIII). *This—that, one—another*, זֶה-זֶה; plural, אֵלֶּה, rarely אֵל. This is allied to the article הַל, Arab., אַל.—*On this side—on that side*, מִזֶּה—מִשָּׁם.

Thorn, Thistle, a, 1) סִיר, m. (S. I; L. Pr. cl. I). 2) קִוץ, m. (S. I; L. Pr. cl. I, sp. 1).

Thou, אַתָּה, m., in pause, אַתָּה. Fem., אַתְּ. Plural, Ye, אַתֶּם, m., אַתֶּן, f., ἀπαγγέλλομενον.—(S. §§ 164, 165; L. art. 145, 2, 3).

Thought, מַחְשָׁבָה, f. (S. XI; L. Augm. II, cl. IV, f. 1); from הִשָּׁב, to bind together, colligere. Hence the proper names: *Hashabiah*, הִשְׁבִּיָּהוּ, one who thinks on God, יָהוּ for יָהוָה; *Heshbon*, הִשְׁבּוֹן, a city of the Amorites.

Thousand, a, אֶלֶף, m. (S.

VI; L. Pr. cl. I, sp. 1). See, S. § 395 (d) Par. XXVIII (E); L. art. 181, 2.

Threaten, to, מִצָּר, prop., to think, contrive: hence, מִצָּר, Discretion.

Three, m. שְׁלֹשָׁה, f. שְׁלוֹשׁ (S. § 395 (a); L. artt. 181 and 226, 3). *Thirty*, plural of the simple number (S. § 395 (c); L. art. 181, 2).

Throne, a; see, to Cover.

Throw or Cast, Cast or Throw down, Smite, Lay waste, to, 1) שָׁלַךְ, Hiphil. Hence, שָׁלַךְ, m. (S. IV; L. Pr. cl. II, f. 2), the Pelican. 2) to Throw one's self down, to Fall down, כָּרַע. 3) יָרָה; in Hiphil this verb signifies, to Teach. Hence, מוֹרֶה, m. (S. IX; L. Augm. II, cl. IV), a Teacher; and, תּוֹרֶה, f. (S. X; L. Augm. II, cl. VI), a Law, especially the Mosaic Law. 4) to Throw down, שָׁמַט.

Thunder, רָעַם, m. (S. VI; L. Pr. cl. I, sp. 1). From רָעַם, to thunder.

Timber; see, *Tree*.

Time; see, *Until*.

Time, a, פַּעַם, c. (rarely masc.), (S. VI; L. Pr. cl. I, sp. 1); from פָּעַם, to strike. *Twice*, by the dual.

Timnath, תִּמְנָת, a town of Judah. *Timnath-serah*, תִּמְנַת-הַרְס, compounded of תִּמְנָת and הַרְס, the Sun; the latter word occurs also in Is. xix. 18, in connexion with עֵיר.

Tingle, to, צִלַּל. Hence, *Cymbals*, מִצְלִלִּים, dual (L. Augm. II, cl. IV).

To, ל, as a sign of the dative, ל; also, with an infinitive, as, *to see*, לִרְאוֹת; also, *in order to*, ל, as, *in order to pass over*, לַעֲבֹר. 2) *to*, i. e., *towards*, אֵל, also, ל.

To-day; see, *Day*.

Toil; see, *to be Weary*.

Tongue, a, לָשׁוֹן, com. (more freq. fem.) (S. III; L. Pr. cl. II, f. 10).

Tooth, a, שֵׁן, m. and f. (S. VIII; L. Pr. cl. I, sp. 2). Root, שָׁנַן, *to be pointed*.

Tortoise, a, צָב, m. (S. VIII; L. Pr. cl. II, sp. 2). Root, צָבַצַּב, *to cover*.

Touch, to, נָגַע.

Tow, פִּשְׁתָּה, f. (S. XII); in the plur., פִּשְׁתִּים; prop., *Flax*. We also find the form, פִּשְׁתָּה, m. (S. IX).

Tread, to, דָּרַךְ. Hence, דָּרָךְ, m. (S. VI; L. Pr. cl. I, sp. 1); also fem., *a Way*.

Treasure, a; *a hidden treasure*; see, *to Hide*.

Tree, a, עֵץ, m. (S. VII; L. Pr. cl. I, sp. 2); plur., עֵצִים; constr. form, עֵצָי.—The same word is used also for *wood*, *timber*; for 'firewood' the plural is used as denoting the pieces.

Tremble, to, רָעַד. 2) רָגַז.

Trespass, a, אִשָּׁם, m. (S. IV; L. Pr. cl. II, f. 2), אִשְׁמָה, f. (S. XII; L. Pr. cl. I, sp. 1). From אָשַׁם, *to be guilty*.

Tribe, a; see, *Rod*.

Troop, a, גִּדּוּד, m. (S. I; L. Pr. cl. II, f. 11); from גִּדַּד, *to assemble together in troops*.

Trouble, to; *Trouble*; see, *to be Narrow*.

Trouble, מְהוּמָה, f. (S. X; L. Augm. II, cl. IV). Root, הוּם, הָמָה, הָמַם, *to be disturbed*.

Troubled, to be, בָּהַל, Niphal.

True; *Truth*; see, *to be Established*.

Trumpet, a, שׁוֹפָר, m. (S. II; L. Augm. I, cl. II, f. 3). Plur., שֹׁפָרִים. This instrument was shaped like a horn. LXX, κερατίνη, σάλπιγξ. *To blow with the trumpet*, הִקֵּץ.

Trust, to, בָּטַח; *in or upon any one*, בָּ. Hence, *Safely, Securely*, לְבִטָּח.

Try, to, בָּחַן; used esp. of men who try metal with fire, then applied to God.

Tubal Cain, תּוֹבַל קַיִן.

Turn, Decline (as, the day), *Go away, to*, 1) פָּנָה; *to any thing*, אֵל; also, *to Look*, spectare; hence, פָּנָה, only in the plural פָּנִים, m., *the Face*, also, like facies, *the Surface*. With ל in the construct form, לִפְנֵי, *before*; also, מִפְּנֵי, *before, from before*, signifying removal, whilst לִפְנֵי denotes rest. 2) *to Incline* (the ear), *to Pervert* (judgment), κλίνειν, נָטָה; intrans., *to turn aside*; Niphal, *to be stretched out*. Hence, *a Bed*, מִטָּה, f. (S. X; L. Augm.

II, cl. IV), *κλήνη*; a *Staff*, מַטֵּה, m. and f. (S. IX; L. Augm. II, cl. IV); plur., מַטֵּהִים.

Turn away, to; see, to *Depart*.

Twice; see, a *Time*.

Two; see, a *Year*.

U

Unclean, טָמֵא, (S. V; L. Pr. cl. II, f. 3); from טָמַא, to be unclean.

Under, תַּחַת; *instead of*, the same.

Understand, to, בִּין and בִּיֵן. Hence, בֵּיִן (prop. construct form of בִּיֵן, *intervening space*), *between*. Subst., תְּבִינָה (L. Augm. II, cl. VI), *Understanding, Prudence, Knowledge*.

Ungodly; see, *Wicked*.

Unleavened Bread, מַצָּה, f. (S. X). Etymology uncertain.

Until, Unto, עַד; *Until that*, עַד אֲשֶׁר. — עַד properly signifies, *Continuance or Duration of time, Eternity*, from the root, עָדָה. — Hence, עַתָּה, comm. (S. VIII; L. Pr. cl. I, sp. 3), for עֵדֶיךָ, *Time*. — Again, עֲתִידָה (in *Pause*, עֲתִידָה), *now*: — עֲתִידָה — עֲתִידָה, *at one time—at another*. 2) Cognate with this is עָוַד, Arab., *to return*, whence, עוֹד (*return, repetition*) yet.

Upon, 1) *where?*, בָּ, upon the mountain. 2) = *over*, עַל; see, to *Go up*.

Upper chamber, an; see, to *Go up*.

Upright; see, to *Bless*, 2).

Upupa, the, דְּוִדִּיפָּה, f. Etymology uncertain.

Usury, גִּזְשָׁה (S. VI; L. Pr. cl. I). Root, גָּזַשׁ, to take usury.

Uz, עֻז, f., the country of Job. LXX, Αὐσίτις, and the people Αὐσίται. The country was situated in the northern part of Arabia Deserta, and extended eastward to the Euphrates and Mesopotamia.

V

Vain, in, 1) לִשְׁוֵא; from שׁוּא, to be vain, empty. 2) הִתְבָּל; prop., *vapour, vanity*. 3) לִרֵיקָה; from רִיקָה, to be empty, with לָ.

Valley, a, 1) בְּחַל, m. (S. VI; L. Pr. cl. I, sp. 1), esp., *a valley with a river*; hence, בְּחַל, the stream or river itself. 2) בְּקֶעֶה; see, to *Cleanse*. 3) a *Valley*; see, to *Bring*, 6).

Vashti, וַשְׁתִּי. The wife of the Persian king Ahasuerus.

Vessel, a; see, to be *Finished*.

Victory; see, to be *Strong*.

Vine, a, גִּפְזָה, m. (S. VI; L. Pr. cl. I, sp. 1).

Vinedresser, a; see, *Vineyard*.

Vintage, Grape-harvest, the, מַצִּיר, m. (S. III; L. Pr. cl. II, f. 6). Root, מָצַר, to cut off,

esp. *from the vine*. Comp., *Harvest*, קָצִיר.

Vineyard, א, כָּרֶם, m. (S. VI; L. Pr. cl. I, sp. 1). Root, כָּרַם, Arab., *to be noble*. Hence, כֹּרֶם, m. (S. VII; L. Pr. cl. II, f. 9), *a Vine-dresser*.

Violence, חָמָס, m. (S. IV; L. Pr. cl. II, f. 2).

Virgin, א; see, *to Drive-away*.

Visit, to, בָּקַד, prop., *to look at any thing, search, examine*. *To visit* (sins) *upon any one*, עָל.—*To assemble, review, number* (an army or people), Kal and Hithpael.—In Niphal, *to be missing, to lack* (at a review or numbering).—In Hiphil, *to place or appoint as an officer*; also, *to commend or entrust to any one*, e. g., *to commend one's soul to God*.—*An officer*, פָּקִיד, m. (S. III; L. Pr. cl. II, f. 6); also, מְבַצֵּחַ (from בָּצַח, *to be pure or perfect*), equivalent to, *a superintendent*: hence this latter word is used esp. of leaders or superintendents of musicians or handicraftsmen.—*Officers*, פָּקִידִים, plural of פָּקִיד, m. (S. III; L. Pr. cl. II, f. 7), i. q., פָּקִיד.—*An order, command*, פְּקֻדָּה, f. (L. Pr. cl. II, f. 7).

Voice, Sound, Bleating (of a flock), א, קוֹל, m. (S. I; L. Pr. cl. I, sp. 1). Plural, יוֹרֵת.

Vow, א, נָדַר, m. (S. VI; L.

Pr. cl. I, sp. 4); from נָדַר, *to promise*.

W

Wail, to; see, *to Howl*.

Wait, to, 1) i. q., *to hope*, שָׁבַר, Piel; *upon any one*, אָל or לָ. 2) *to wait upon, attend to*, (curare), שָׁמַר; see, *to Keep*.

Walk, to; see, *to Go*.

Wall, א, 1) קוֹיַר, m. (S. I; L. Pr. cl. I). 2) גִּדָּר, m. (S. V; L. Pr. cl. II, f. 3); also, *a Hedge, Fence*; from גִּדָּר, *to fence in*. גִּדְרָה, f. (S. XI), *a Fold for sheep*. 3) חוֹמָה, f. (S. X; L. Pr. cl. I, sp. 1); from חָוַם, *to surround, defend*. The plural also with a singular signification, *mænia, city-walls*.

War, to; *War*; see, *Bread*.

Wash, to, רָחַץ. Hence, רִחְצָה, f. (S. XII; L. Pr. cl. I, sp. 1), *a Bath*.

Waste or desolate place, א, חֲרֵבָה, f. (S. XII; L. Pr. cl. I, sp. 1). Root, חָרַב, *to be dry, desert*. Hence also, חָרֵב, f. (S. VI; L. Pr. cl. I, sp. 1), *a sword*, as an instrument of desolation; or perhaps better from Arab., חָרַב, acuere (gladium), hence, gerere bellum.

Water, מַיִם, m., found only in the plural; construct form, מֵי, prop. undæ, and hence the plural form. Before suffixes, מֵימֵי.

Watch, to, גָּנַן, Hiphil; *to*

Watch over, to Defend, עָלַ. Kal, *to hedge about*: hence, גֶּן, m. (S. VIII; L. Pr. cl. I, sp. 1), *a Garden*, prop., *an enclosed piece of ground*, and מִגֶּן, m. (S. VIII; L. Augm. II, cl. IV), *a Shield*. 2) *to Watch*; *a Watch*; see, *to Keep*.

Watch-tower, a, מִצְפָּה, m. (S. IX; L. Augm. II, cl. IV, f. 3). Root, צָפָה, *to be bright*, *shining, to view attentively*.

Wax, דֹּוֹנֵג, m. (S. II; L. Augm. I, cl. II, f. 3).

Waymark, a, מַרְוֵיז, m. (S. I; L. Augm. II, cl. VI, f. 6), *a high pillar*.

We; see, *I*.

Weakness, Disease, חֲלִי, m. (S. VI; L. Pr. cl. I, sp. 5); from חָלָה, *to be weak*.

Weary, to be, 1) יָגַע. *Labour, Toil*, יִגְיַעַה, f. (S. X; L. Pr. cl. II, f. 5). 2) יָעַף.

Weep, to, 1) i. q., lacrimari, בָּכָה: hence, *a Weeping*, בִּכְיָ, m. (S. VI; L. Pr. cl. I). 2) i. q., *to grieve*, סָפַד; *over or on account of any thing*, עָלַ and לוֹ (Part I, Ex. XVI.)

Weigh, to, שָׁקַל.

Well, a, בְּאֵר, f. (S. VI; L. Pr. cl. I, sp. 3); plur. יָוֵר. Root, בָּאָר, *to dig*. Hence, *a Cistern*, בְּאֵר הַמַּיִם. Also, *a Pit*, בּוֹר (for בְּאֵר), m. (S. I; L. Pr. cl. I, sp. 5); plur., יָוֵר. A Compound of בְּאֵר is, *Beer-sheba*, בְּאֵר-שֶׁבַע, prop., *the Well of the Seven*, i. e., *of the*

oath. See, Gen. xxi. 2) see, *Spring of water*.

Whale, a, רִמְיִן, m. (S. I); gen., *any long marine animal*, from רָמַן, *to be extended*.

Wheat, חֲטִיב, m., plur. as *Corn*. In the sing., חֲטָה, *wheat in the straw*.

Whence? מֵאַיִן; from מֵן and מֵיִן, *where?*

Where? 1) אַיִה, אַי. 2) אַי. This is used with suffixes; as, *Where is he?* אַיִי.

Wherefore? see, *Who*.

Whip, a; see, *to Go to and fro*.

Who, which, etc., 1) the relative; see, *to Bless*, 1). 2) the interrog. *who?*, *quis?* מִי. *What?* מָה. Comp. Part I, Ex. X. 3) with prepositions, מָה, *why? wherefore?* בְּמָה, *whereby? by what?* עַל-מָה, *wherefore?* עַד-מָה, *How long?*

Whole, the; see, *to be Finished*, 2).

Why? see, *Who?*

Wicked, Ungodly, adj. and subst., רָשָׁע, m. (S. IV; L. Pr. cl. II, f. 2); from רָשַׁע, *to act wickedly*; Hiphil, *to Condemn*.

Wickedness; see, *to Act wickedly*.

Wide, to be, רָחַב; *to make wide, to Enlarge*, Hiphil. Hence, רָחַב, m. (S. IV; L. Pr. cl. II, f. 2), רָחֲבָה, f., *Large, Spacious, Roomy*; רָחֵב, m. (S. VI; L. Pr. cl. I, sp. 5), *Width, Breadth*.

Wilderness, Waste place, a, 1) מִדְבָּר, m. (S. II; L. Augm. II, cl. IV, f. 1); see, *to Speak*. 2) עֲרֶבְכָה.

Wild Goat, a, יָעֵל, m. (S. V; L. Pr. cl. II, f. 3). Root, Arab., יַעַל, *to climb*. 2) זָקוּ, m.

Wind; see, *Breath*.

Wing, a, כַּנָּף, m. (S. IV; L. Pr. cl. II, f. 2). From כָּנַף, *to cover*.

Wine-press, a, פִּירְחָה, f. (S. X; L. Pr. cl. I, f. 5); from פָּרַר, פִּיר, *to break to pieces*. Whence also, פִּיר, m. (S. I; L. Pr. cl. II, f. 1), *a bullock*; פָּרְחָה, f. (S. X), *a cow*.

Wine, יַיִן, m. (S. VI; L. Pr. cl. I, sp. 1).

Wink, to; see, *to Press together*.

Winter, pass the winter, to, חָרַף (a denominative verb from חֶרֶף, *winter*); prop., *to deprive of leaves*: Piel, *to Jeopard*; also, *to revile*: hence, חִרְפָּה, f. (S. XII; L. Pr. cl. I, sp. 3), *reproach*.

Wipe, wipe off, to, מָחָה.

Wise; a Wise man, חָכָם, m. (S. IV; L. Pr. cl. II, f. 2).

Wisdom, חֲכָמָה, f. (S. XII; L. Pr. cl. I, f. 5). Root, חָכַם, *to be wise*.

With, prep., כִּי. 2) עִם, esp. in connexion with personal pronouns; e. g., *with thee*, עִמָּךְ, with a reduplication of the מ. 3) אִתְּ; with suffix, אִמִּי, *with me*. This אִתְּ must

not be confounded with אִתְּ the sign of the accusative.

Withdrawn, to be; see, *to Collect*.

Without, i. e., outside, חוּץ (a street). From *without*, מִחוּץ.

Witness, a, עֵד, m. (S. I; L. Pr. cl. II, f. 3); prop. part. of עָוִד, *to bear witness* (as מָת, mortuus, from מוּת, mori). From the same root, *Witness, Testimony*, עֵדוּת, f. (S. § 319 (b), Note 2; L. art. 137, 2), and עֵדָה, f. (S. XI).

Woman, a; see, *Man*. 2) נִקְרָה; see, *to Pierce through*.

Wonderful, to be, נִפְלָא, Niph'al. Hence the Participle, נִפְלָא, m. (L. Augm. II, cl. V, f. 1), נִפְלְאוּת, f., esp. in the plur., נִפְלְאוֹת, *Wonders*; also, מוֹפֵת (Part II, Ex. XI), m. (S. VII; L. Augm. II, cl. IV, f. 7).

Wood; see, *Tree*.

Word, a, 1) דָּבָר; see, *to Speak*. 2) אִמָּרָה; see, *to Say*.

World, the, תִּבְלָה, poetic for אֶרֶץ.

Work; see, *to Make*, also, *a Messenger*.

Worship, to; see, *to Pray*.

Worthless, בְּלִיַּעַל, m.; from בָּלִי, *without*, and יַעַל, *Profit, Advantage*. Root, יַעַל.

Wound, a; see, *to Smite*.

Write, to, כָּתַב, *to any one*, עָל. *A Writing*, כְּתָב, m. (S. I; L. Pr. cl. II, f. 1).

Wrath; see, *Anger*.

Wroth, to be, קָצַף, Kal and

Hithpael; *at or concerning any thing*, עַל.

Y

Year, a, שָׁנָה, f. (S. XI; L. Pr. cl. II, f. 2); plur., יָמִים and in poetry, יָוֵה (S. § 327 (1). With numbers שָׁנָה is collective. Root, שָׁנָה, *to repeat*. (Hence, שָׁנָה, subst., *a return of the sun*).—Hence also, שְׁנַיִם (i. e., *repeated*), *Two* (S. § 397 (1), and Par. XXVIII, A (p. 233); L. art. 181).—*The Second*, שְׁנִי (S. § 396, and Par. XXVIII, A; L. art. 181, 2).

Yet; see, *Until*.

Yoke, a,; see, *to Go up*, 2).

Young man, a; see, *to Drive away*.

Z

Zaccur; see, *to Remember*.

Zadok; see, *to be Righteous*.

Zillah, זִלְלָה.

Zion, צִיּוֹן. The name of the higher and southern eminence (the Acropolis) of Jerusalem. This part is frequently put for the whole city.—Root, צָיַח, *to be dry*. Cognate with this root is the Syriac, צִיחָ, *to place*. Hence, *that which is set up, a High Heap*, צִיּוֹן, m. (S. I).

Zoar, צִעַר, f.

Zuph, צִיפָּה. Root, צָפַף, *to drop*, esp. with honey.

APPENDIX.

ON THE PAUSE*.

EVERY period or sentence, whether consisting of one or more members, has in Hebrew only one grand division, marked by *Athnahh* (ֿ), which answers to our colon or semicolon. At the end of the sentence is placed *Silluq* (׃) with *Soph Pasuq*, answering to our period or full stop; together in this form (׃׃). E. g., *Shew us thy mercy, O Lord; and grant us thy salvation*, הֲרַאֲנוּ יְהוָה חַסְדֶּךָ וַיִּשְׁעֶךָ תַּתֵּן לָנוּ׃׃.

To which syllable this *Athnahh* and *Silluq* with *Soph Pasuq* must be placed, depends on the *tone syllable*, which is either the *last* (Milra) or the *penult* (Milel); there is no third. Stuart, § 99, etc.; Lee, artt. 61 and 117.

In the pause *a change of vowels* frequently takes place for the sake of euphony, of which change the following are the principal rules.

* When I found it necessary to give in the notes a form with which I could not suppose the learner to be yet acquainted, I also added, if the word were the last of its sentence, *the Pausal form*. With other words, especially those which might be referred to in the Lexicon, I omitted this, partly to save room, and partly to leave it to the judgment of the learner, in these unconnected examples, to place this word or that at the end. My opinion is, that it is better for some time not to trouble the learner with these pausal forms, until he be quite perfect in the usual ones, and there be no further fear of his confounding the two. That which is most simple, even although it may not be the most usual, must at first be considered the best.

GENERAL RULES FOR PUNCTUATION IN THE PAUSE.

1. A sound long by nature remains without change ; as, נִבְיָא, עוֹלָם.

2. A vowel short by nature passes over into its homogeneous long sound ; as, מָלֵךְ, מִים, קָטַל, (מִלְךְ), in Pause, מִלְךְ, מִים, קָטַל.

EXCEPTIONS.

a) Sometimes, although very rarely, Pattahh retains its situation, as in the adverb עַד (*always*). This עַד occurs also with Seghol (עֵד), which vowel remains also in pause ; as, לְעוֹלָם וָעַד (*for ever and ever*).

b) Seghol must be considered as capable of both quantities : for, in pause, it is changed sometimes into the *long* sound (־ or ֿ) ; as in Segholate nouns, II, A. 1, and apocopate futures with י conversive (VI. D. Irregular Verbs, 4, פִּי) : sometimes into *Pattahh* (וַיֵּאמֶר, comp. VI. D. 3. פֶּא) : and sometimes it remains ; as, דָּרַךְ, זָרַע together with דָּרַךְ, סָלַח. This last is the case when Seghol has arisen as a weaker sound from other vowels ; as, עָר from עֵר, the suffixes תָּם and תֵּן, from תָּם and תֵּן, the participles of verbs לָה, as גָּלַח (for גִּלַּח ; comp. קָטַל), and nouns of this termination, as קִצָּה ; and in some other words ; as, בָּרַז, בָּבֶל, אָמַת.

3. If the tone rests upon the last syllable, which begins with two consonants, the *Sheva mobile* is changed into a vowel, namely,

a) The *simple Sheva* (ְ) into the long vowel

homogeneous to that which originally occupied its place but was dropped when the words received accession, as,

קטלה from קטל, מלאה from מלא, יקטלו from יקטל;
in pause,
קטלה מלאה יקטלו.

The monosyllabic nominal and verbal forms with Sheva mobile, as also the suffix יָ, in pause,* change the Sheva into Seghol; as,

לְחִי, בֵּיתְךָ, יְחִי (from הָיָה), תְּשִׁי (from תָּשָׂה);
in pause,
לְחִי, בֵּיתְךָ, יְחִי, תְּשִׁי.

b) A composite Sheva (ֿֿֿ, ֿֿֿֿ, and ֿֿֿֿֿ) into the homogeneous long vowel; as,

חֲלִי, אֲנִי; but חֲצִי
in pause, חֲלִי, אֲנִי; חֲצִי, 1 Kings, x. 7.

4) Some words form an exception to the general rule by drawing back in pause the tone to the penult; especially words spoken with emphasis, as in addressing another, or in exclamations; as,

אֲנֹכִי, אַתָּה, עֲתָה;
in pause, אֲנֹכִי, אַתָּה, עֲתָה;

in which latter examples Pattahh becomes Qamets even before Daghes forte.

* The exceptions in the case of prepositions with this suffix, see under II, Noun, C Note.

The following special rules will, it is expected, be of service to the student.

I. PERSONAL PRONOUNS.

The Personal Pronouns have the tone on the last syllable, except the following, which in pause take it on the penult. —

SINGULAR.	PLURAL.
1 Pers. ^{אֲנִי} and ^{אֲנִי}	^{אֲנִי} and ^{אֲנֵינוּ}
2 Pers. ^{אַתָּה}	^{אַתָּה}
3 Pers. —	^{הֵמָּה} and ^{הֵנָּה} .

II. THE NOUN.

A. *Masculines.*

All words which have not the terminations mentioned under B. Feminines 1) are, with a few exceptions, masculines.

1. *Singular.*

1) All masculines have in the singular the tone on the last syllable, except the Segholate forms (Stuart, Decl. VI ; Lee, Prim. cl. I), respecting which the following table may be consulted.

2) The Segholate forms in both the masculine and feminine (comp. B. Feminines 2) have the tone on the penult, and, in pause, take in the tone syllable the corresponding long sound instead of the short one and for Sheva a Seghol.

Absolute form.

פְּרִי בֵּית מוֹת פְּעַל זָרַע נָצַח נָעַר קָדֵשׁ סֵפֶר מִלֶּדֶד

Pausal form.

פְּרִי בֵּית מוֹת פְּעַל זָרַע נָצַח נָעַר קָדֵשׁ סֵפֶר מִלֶּדֶד

Sometimes Seghol remains in the penult in pause (see above, Rules for Punctuation in the Pause, 2, b); as זָרַע דָּרָד together with דָּרָד. The word סֵלָה is not a Segholate, nor yet a feminine, as is shewn by the tone, which is on the penult.

2. Plural.

1) *The Absolute State.* The termination יִם always has the tone; therefore in pause דְּבָרִים.

2) *The Construct State.* The termination יִ can never occur in pause, since this form must necessarily have a word after it.

3. Dual.

The termination יִם always has the tone on the penult (as also have the plurals of this termination), and in pause becomes יִם; as, שְׁמַיִם, מַיִם, סוּסִים, יִם.

*B. Feminines.**1. Singular.*

1) The feminine terminations תִּ, וֹת, יָת, הִ have the tone on the last syllable, therefore on the termination itself; as, עֲבָרִית, חֲמָה, בְּקָרָה, זִמְרָה, חֲטָאת, מְלָכּוֹת.

Exceptions. בְּעֶרְהָ and רְחֻמָּה.

On ה paragogic.

ה paragogic, in order to distinguish it from the feminine termination (ה־), has not the tone, but this rests on the preceding syllable; thus, שְׁמִימָה, אֶרְצָה become in pause, שְׁמִימָה, אֶרְצָה.—Hence care must be taken not to confound forms with ה paragogic with feminines; as, לִילָה from לֵיל, which in pause becomes לִילָה.

2) The Segholate forms, as in the masculine, have the tone on the penult, therefore

have in pause

תְּ־	תְּ־	תְּ־	תְּ־
תְּ־	תְּ־	תְּ־	תְּ־

Thus also the feminines of participles in תְּ־, etc.

Note.—The first Seghol, as in masculines, frequently remains in pause; as, אֶרְצָה.

2. Plural.

The termination וֹת always has the tone; as שְׁמוֹת from שֵׁם.

C. The Noun with suffixes.

All suffixes have the tone on the last syllable, except the following, in which it is on the penult.

SINGULAR NOUN.

<i>Singular suffixes.</i>		<i>Plur. suffixes.</i>	
2 Pers. תְּ־ (for the usual תְּ־) and תְּ־		תְּ־	Fem. תְּ־
3 Pers. תְּ־ Fem. תְּ־	תְּ־	תְּ־	Fem. תְּ־

PLURAL NOUN.

1 Pers. גְּ־ , יְּ־	יְּ־
3 Pers. מְ־ (poetic)	יְּ־

The plural suffix of the first person (־וֹ) becomes
 ,־וֹ

Note.—Prepositions with suffixes have the same tone, except that in the 2nd pers. masc. sing. the form וְ־ is always found in pause, not וְ־; as, וְ־, not, וְ־; thus also וְ־, עִמָּוְ־, etc.

The unusual suffixes to nouns are given by Stuart, § 336, in the Notes, and Lee, art. 145, 18—22, where also the tone syllable of each may be seen.

III. ADVERBS.

Adverbs have the tone on the last syllable, and, if compounds of nouns, follow the rules for that part of speech; as, מִבֵּית (from מִן and בֵּית, a Segholate noun), in pause, מִבֵּית.

IV. PREPOSITIONS AND CONJUNCTIONS.

1) Prepositions and Conjunctions cannot occur in pause, since the former must have a noun, and the latter a noun or verb or a whole sentence, after them.

2) When compounded with suffixes these give the tone syllable. Comp. the foregoing table and observations in II. C. Note.

V. INTERJECTIONS.

Interjections have the tone on the last syllable, unless used with ה paragogic; as, הָלֵלָה, for this termination does not take the tone; see II. B. 1).

VI. VERBS.

A. *The Regular Verb.*

I. KAL.

a) *The Præter.*

1) With the affirmatives תי, תי, תי the tone rests on the penult, with the others on the last syllable ; as, שברנו, שברת, שברתם (for שבר ; see, General Rules for Punctuation in the Pause, 2).

2) ך, conversive with the Præter causes the tone to remove from the penult to the last syllable ; as, שברתי, with ם conversive ושברתי ; but in pause it returns to its original situation ; therefore, ושברתי, ושבעת.

3) In the forms in which the middle radical has lost its vowel, this reappears in pause with a longer sound. Comp. General Rules for Punctuation in the Pause, 3. a).

b) *Future and Imperative.*

1) The tone rests upon the last syllable, where Hholem or Pattahh remains ; as, יקבל, יקבל (for יקבל) ; Imper. קבל, קבל.

2) The termination נה— in the plural, like ה— paragogic (comp. II. Noun B. 1), is without the tone, which rests on the penult ; תקבלנה, תכבדנה (for תכבדנה). Imper. קבלנה, קבלנה.

3) In those forms in which the second radical has lost its vowel, this returns in Pause (according to the General Rules for Punctuation in Pause) ; as, יקבלו, יקבלו, in pause יקבלו, יקבלו. Imper. קבלו, קבלו for קבלו.

4) If the future has הַֿ paragogic, by which, as by the terminations יַֿ and יִ, the vowel of the second syllable is expelled, this vowel in like manner returns in pause; as, אֲשַׁמְרָה (for אֲשֹׁמֶר), in pause אֲשַׁמְרָה. Imper. שִׁמְרָה for שִׁמְרָה.

5) If the second or third person plural receives ו paragogic, the tone, as is well known, removes to the last syllable. In pause, however, a Qamets enters the place of the Sheva which preceded the termination וּ, and has the tone; as, יִרְגְּזוּ, תִּשְׁמְעוּ, in pause, יִרְגְּזוּ, תִּשְׁמְעוּ.

c) *The Participle* has the tone on the last syllable; as, קָטַל, קָטֹל; the feminine in הַֿ, like the noun, has the tone on the last syllable, but that in תַּֿ on the penult (comp. II. Noun B. 1) and 2).

2. NIPHAL.*

Future. In pause Tseri usually becomes Pattahh; as, יִקְטַל, in pause יִקְטָל. And in the second and third persons plural Pattahh is more usual than Tseri; as, תִּשְׁגַּלְנָה.

3. PIEL AND PUAL, HITHPAEL AND HITHPOAL.*

a) *Præter of Hithpael.* In pause this tense frequently has Qamets for Tseri; as, הִתְקַדַּשׁ and הִתְקַדַּשׁ; but Tseri is more usual.

b) *Future.* In the second and third persons plural, Pattahh, as in Niphal, is frequent for Tseri; as, תִּרְשַׁנָּה.

* Where nothing farther is remarked, the rules given under Kal hold good.

4. HIPHIL AND HOPHAL.

a) *Præter of Hiphil*. The affirmatives הַי, הָהֻ, הַיֻּ have not the tone, but it rests on the preceding syllable, הַקְטִילוּ, הַקְטִילָה.

b) *Future of Hiphil*. The tone rests on the syllable in which ' is inserted.—With ' conversive the shorter form with Tseri is usual, and this in pause has the tone; as, וַיְבַדֵּל.

B. *Verbs with Gutturals.*

1) Verbs with gutturals for their first and third radicals conform precisely, in respect of tone and punctuation in pause, to the regular verb. Only the student must be careful, in the second person sing. fem., and third pers. plur. masc. of the Imperative and Future, to place under the guttural the composite Sheva, instead of the full vowel, when in pause the vowel of the syllable following, which had been omitted, resumes its place; as יַעֲמְדוּ, in pause יַעֲמְדוּ not יַעֲמְדוּ. Imper. עֲמְדוּ, in pause עֲמְדוּ not עֲמְדוּ.

2) Verbs with gutturals for their third radicals have the tone, in the second pers. sing. fem. of the præter, on the penult; as, שָׁמַעְתְּ, in pause שָׁמַעְתְּ.

3) In the *Future and Infinitive Niphal*, and *Præter, Infinitive, and Future Piel and Hithpael*, instead of the form with Pattahh, the one with Tseri and Pattahh (ֶ) is employed; as, יִגְרַע for יִגְרַע, הִשְׁתַּבַּח for הִשְׁתַּבַּח.

C. *Verbs with Suffixes.*

The suffixes נִי, נִי, הִי, and הִי have the tone on the penult, all the others on the last syllable; as, קִטְלִיתִי, קִטְלִיתִי, קִטְלִיתִי, קִטְלִיתִי.

Note.—In the same manner as the prepositions with the suffix of the second person הִי contract the tone into הִי (comp. II. Noun, C. Note), the verb frequently does the same; as, הִשְׁמַדְתִּי for הִשְׁמַדְתִּי.

Then observe also,

a) With the light suffixes, which are appended with a union vowel, the tone returns to the penult, thus, הִשְׁמַדְתִּי and הִשְׁמַדְתִּי; as, קִטְלִיתִי and קִטְלִיתִי.

b) For הִשְׁמַדְתִּי and הִשְׁמַדְתִּי we find in pause הִשְׁמַדְתִּי and הִשְׁמַדְתִּי.

c) The forms with נ epenthetic have the tone on the penult, because they occur only with the light suffixes; as, הִשְׁמַדְתִּי.

D. *Irregular Verbs.*

1. VERBS בִּי AND בִּי.

In these verbs no peculiarities, as regards the pause, are to be noticed.

2. VERBS עִי.

In these verbs the tone rests on the syllable in which the epenthetic י and י occur, and upon the syllable preceding the affirmatives הִי, י, and י; as, הִשְׁמַדְתִּי, הִשְׁמַדְתִּי. But, הִשְׁמַדְתִּי.

3. VERBS בִּי.

The form of the future with י conversive can

have either Seghol or Pattahh; e. g., וַיֹּאמֶר and וַיִּאָמַר; the former is used with conjunctive accents, the latter with disjunctives, therefore also in pause. Comp. in the following, וַיִּלְךָ.

4. VERBS פִּי (פִּי').

1) In the *Future*, Tseri can become Pattahh when the word stands in pause; as, וַיִּלְךָ for וַיִּלְךָ. At the beginning or middle of a sentence, with ו conversive and the shortening of Tseri into Seghol, the tone can rest on the penult; as, וַיֵּשֶׁב, but in pause it is always on the last syllable, thus, וַיֵּשֶׁב.

2) The *Future Hiphil* with ו conversive has likewise the tone on the penult, as, וַיִּסֶּף (for וַיִּסֶּף); but in pause it takes it on the last syllable, thus, וַיִּסֶּף.

5. VERBS עִי AND עִי'.

1) These verbs have in the *Præter* the tone on the penult, with the exception of the grave suffixes תִּם and תִּן; therefore קָמַת, קָמַה.

2) In the *Imperative and Future* the tone rests upon the י (Niph. י, Hiph. י־). In the *Future Kal*,—if the tone has been moved back to the penult by ו conversive, as, וַיָּמַת,—in pause it returns to the last syllable, the long sound of which is restored; thus, וַיָּמַת.

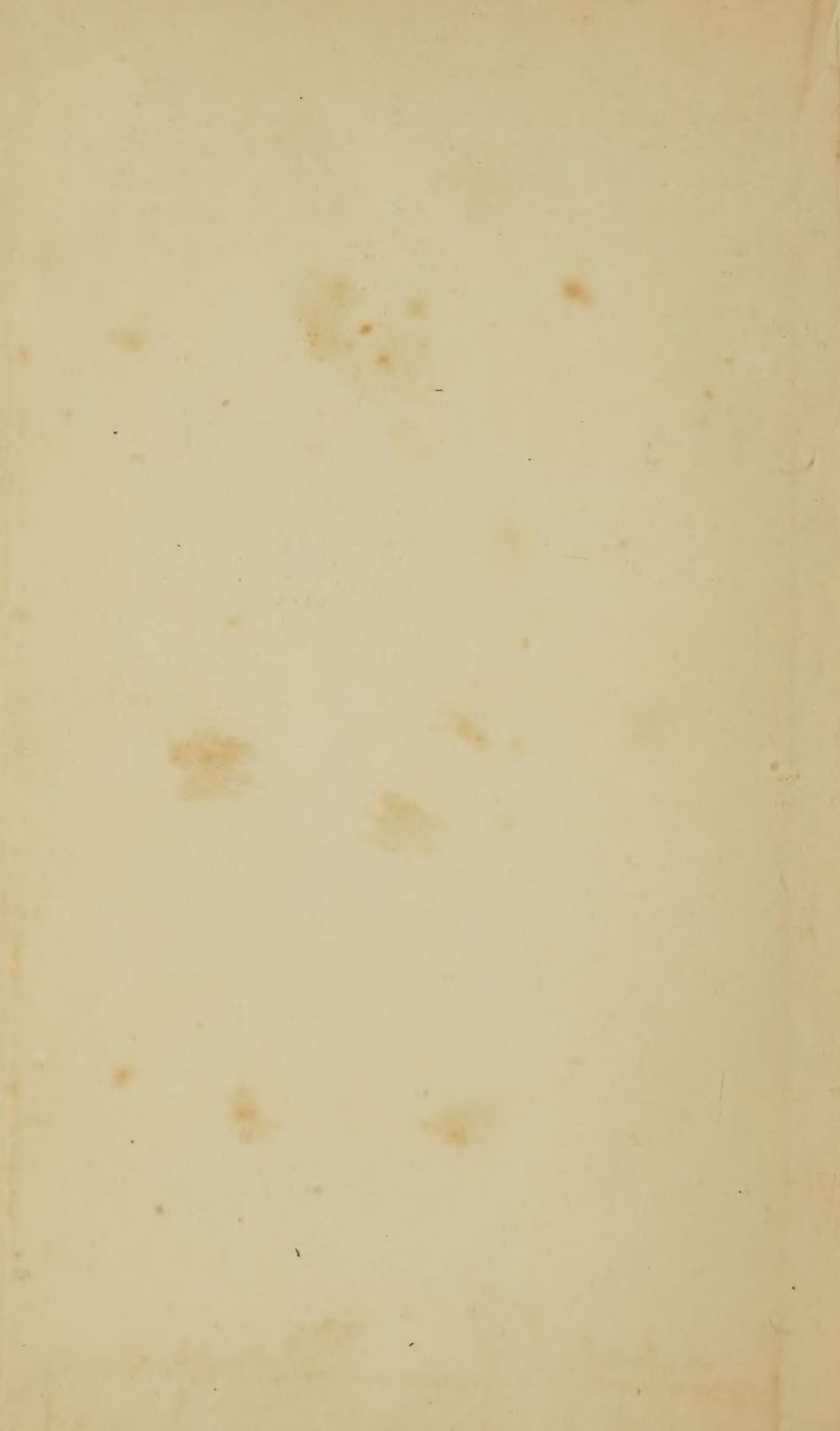
6. VERBS לָהּ.

In general the same holds good of these verbs which has been said of the regular verb. It

must however be remarked that in pause, as also before ׀ paragogic, ׳ originally the third radical of these verbs (גָּלַהּ = גָּלִי; comp. Part. Pual, גָּלוּי) resumes its place and is preceded by Qamets; as, חָסִי, in pause חָסִי; בָּעִי, in pause בָּעִי; Fut. יִגְלוּ, in pause יִגְלוּ. But this is not always the case; as, וַיִּבְכוּ from בָּכָה, יָדִי from יָדָה.

THE END.



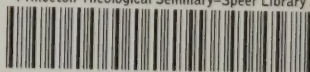




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